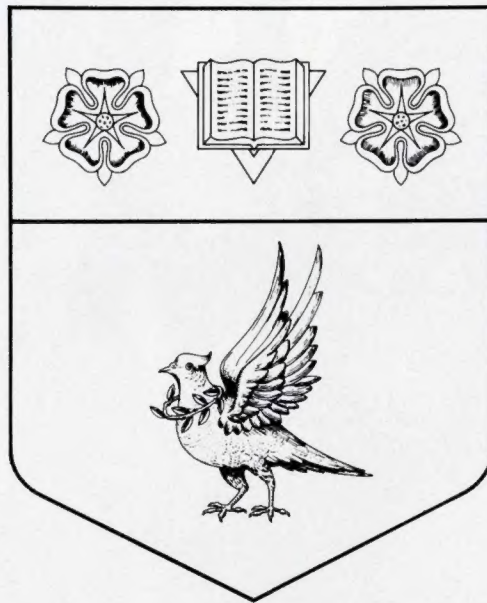




'57

Vistas '57, The Annual of Sir George Williams College

is dedicated to the people of Hungary
who heroically fought and died for the cause of
FREEDOM





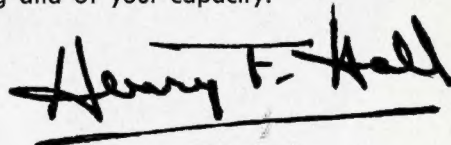
The Principal's Message

At the request of the Editor of The Annual, I am delighted to address a brief message to the Members of the Class of 1957. This class will be my first as Principal of the College and I, therefore, feel that I have a special interest in them.

You who are members of the Class of 1957 have seen a fundamental change in the physical plant of the College. My chief desire in this new setting is that the essential spirit of the old setting, with all its annexes and difficult physical arrangements, should be maintained in the new and better surroundings.

George Washington Carver, the Negro scientist and great humanitarian, who was born a slave, was once asked how he had been able to accomplish so much. He replied that he had had the advantage of disadvantages! Many fail to see any such advantage and others fail to use it when it obviously exists. But I think that this idea has applied to the members of Sir George Williams and I hope those who come after will not forget the pioneers.

Your graduation comes at a time of great expansion and many social and international problems. That you may be worthy of the challenge which faces you is my sincere desire. Please accept my best wishes for your health and happiness and most of all for an opportunity to serve your community, your country and the world in a manner worthy of your calling and of your capacity.

A handwritten signature in black ink, reading "Henry F. Hall". The signature is written in a cursive style with a horizontal line underneath the name.

Principal

HFH/eb



Contents

Foreword	6
Baccalaureate	11
Valedictory	16
Arts Graduates	18
Science Graduates	26
Commerce Graduates	45
Fall Graduates	58
List of Awards	63
Literary	65
Student Activities	97
Staff and Credits	128

The Ambulation of the 20th Century

To what institution can we point to with the greatest absurdness as the arch-instigator of nearly all contemporary convulsions and chaos on a world-wide scale. Without a second consideration we must look directly upon that now useless fossil and anachronism - - the Nation-State. With its unchecked power it has successfully darkened the horizon of men's lives and to-day drives them to their further destruction. Regarding itself as sole arbiter of right and wrong, and claiming to be judge and jury in its own cause, acknowledging no law to govern its relations with others States and no morality in restraint of its machinations upon its neighbours. Over the lives and supposed liberties of its citizenry it exercise an omnipotent control. It requires of these citizens a blind willingness to kill other human beings whom they have most probably never seen before, whenever it deems the mass slaughter of the members of some other state to be desirable and conceives that its welfare may be promoted by exacting from them the most horrible sacrifices. It tramples merciless upon the pacifist desires of the individual in order to establish its independence. While proclaiming its determination to be free, it deprives its citizens of their freedom, by an array of absolute demands, for when a State goes to war, to preserve peace and freedom, what man has any claim to anything. He is not even given the choose as to how he wishes to die if he wishes to die.

The redundant Nation-State, with its tariffs and customs, quotas, economic blocks and trade restrictions, demonstrates beyond doubt its inutility and by setting up barrier between itself and its neighbours seeks to the best of its ability to impede the manifest drive of our civilization towards unity. This drive is generated by a series of dynamic forces, chief amongst which is the revolution in communications, especially the reduction of geographic distance. In a matter of fifty odd years since the beginning of this century our entire conceptions of time have been renovated. Whereas in history gone by it would take a man a variable period of time to travel from say Paris-Rome it now take roughly the same variable time period to travel Paris-New York. The sciences have endowed us with missiles which travel two-thousand miles per hour; can we question then

whether the sciences once more will give men the media to reach into deepest of space.

The alteration in the scale, range and pace of human living resulting from the abolition of distance is prodigious. Yet while the environmental circumstances of our lives have been revolutionized beyond 19th Century imagination, the political structural framework within which we painfully function has remained stationary. While the entire oecumenical world has shrunk to the measure of a continent, the politico-economic boundaries of the Nation-State institution have remained constant. The earth, it has been demonstrated both in theory and in reality, is economically a single whole, yet politically it is still based upon the archaic assumption that it is a series of congeries each economically a self-sufficient national unit.

The world, it must be repeated, is economically a single whole. It is like a gigantic echoing chamber in the respect that what accrues economically in it anywhere reverberates everywhere. We now live on a planet in which, whether we like it or not, we have become strictly members of one another. Yet upon its stage continue to strut the concited symbolic figures in whom the Nation-States fictitious personalities are conceived in, Uncle Sam, Fatherland, Britannica, and Marianne, still unaware that the foundations are evolving into a new morphology, that the contemporary supports are rotten, and that their consulsive movements, their agitated and pompous gesticulations, threaten to reduce all to ruins. For it is, with nothing less than destruction, that these national anachronism threaten the civilization that tolerates them. We are confronted on the one side with technology, economics and oecumenical logic which demonstrate that we must intensify our epochs manifest drive towards unity and on the other side by reactionary politics, pugnacity and chauvinistic sentimentality—the side of the Nation-State, which impedes and concretely obstructs humanity's progress. On the one hand, the revolution in living caused by the changes in our environment; on the other, the obsolete division of mankind which the States exists to perpetuate. The gradual shrinking in the size of the world; and the Nation-States whom the shtinking has squeezed so narrowly together

tha unless they are superseded, before it is too late, they will grind one another to pieces. These are among the innumerable reasons that an increasing number of men and women have come to see in the unchecked power of the modern State the peculiar need to eradicate its contemporary function as such, before it blinds us to the direction of death, the challenge of our times. How is this challenge to be met?

The solution as many of us have come to understand it is a radically new morphological politico-socio-economic edifice. A world state, that would replace the medieval political techniques of solving contemporary societal problems. The world state does not mean panacea. But what it does mean when reduced to its simplest denominator is the most complete destruction of present-day phantasmagoric illusions in regards especially to the political relationships amongst men.

Either humanity shall achieve a world community or halt, retrogress, or die. Only halting, shy and hesitant beginnings towards one have been attempted, until now because liberal-minds insist that one can be brought about by legal, constitutional and governmental means. A clear and explicit contradiction as to the historical development of political sovereignties to this day. A solution which takes legal metaphysics for social realities. No sovereign unit in past history gave up voluntarily its sovereignty, of historical importance before, hence we reservedly to the authority of a world organization is daily demonstrated in the United Nations. This shows to an extent on the present stage of world affairs, peace cannot be maintained. The tragic factors that in reality exist, and one could wish that they were not true, cannot be corrected by denying the obvious, which is hardly mature. ⁽¹⁾

If we can say that contemporary society especially in the west is roughly divided into three major sociological groups, that of the managerial, bureaucratic ruling classes, that of the vast masses of people victimized by various propagandas, and that of what Karl Mannheim sociologically speaks of as the *intelligenzia*, e.g. the struggle now in the Soviet Empire is being lead by the *intelligenzia* of the

younger generation. The latter group, is becoming more and more a social class or rather is adapting some features of a social class. This group is the least susceptible to propaganda of the polluting nationalist chauvinistic nature, the new evolution must be formulated by the *intelligenzia*, for they have been the vanguard of all social renovations. ⁽²⁾

There is a common humanity to which all men should turn, to defend it, is our common cause. This course is unorganized, because our political institutions lag a century or more behind along with our political consciousness. The world spirit is unarmed, it is the fossils who have the weapons, living minds are told time and again they need none. This must be revised. The aim of the new generation of intellectuals must focus the consciousness of mankind through the institution of international and later supranational education. The new generation must throw off the shell in which the old generation is entombing it. In our youth lies the energetic genius to undertake this task. Nothing is built until it is planned for, blueprinted, with all types of preparations, the listing of obstacles, the definition of terms, the mooted of solutions. No lawgiver is going to descend from Mount Sinai with a new Table of Laws.

The task before us may appear impossible; but let us remember, that's exactly what mind is for, the accomplishment of the impossible.

(1) Demonstratably, history has confronted us with the immediate task that is more revolutionary than all the immediate tasks that confronts the peoples of the world. The fulfillment of this task, the destruction of the powerful bulwark of oecumenical anachronism — the nation-state, places at once the world *intelligenzia* as the responsible guardians and accelerators of contemporary historical forces and the vanguard of humanity itself.

World unity is the only future that mankind can have, now that technology has destroyed geographic distance and brought forth the atomic era. The alternative now is retrogression.

(2) The *intelligenzia*, in a world in which one of the basic tendencies is the gradual awakening of class-consciousness is proceeding itself, towards the realizations of its own general social position and the problems, opportunities and duties therein entailed. The *intelligenzia* whose members are held together, neither by common social origin and status, nor by a common role in the social process of production are cemented together by their oecumenical encyclopaedic knowledge and their common criticism of and alienation from existing society, and a common belief in the sovereign efficacy of ideas as shapers of human life. They live precariously suspended as in a void, between an uncomprehending leviathan above and an uncomprehending, unlightened mass below. Their mission as independent thinkers is to be critics of the world in which they have no place and prophets of a world that has not yet come into being. Hence the growing bi-polar antagonism, hence further the revolutionary increase in the *intelligenzia*'s class-consciousness as a unique social group. The general masses of people left to their own accord cannot bring into existence a social renovation. Only the minority can achieve this. Social conceptions are not created by names of the populace but rather they belong to the social philosophy and social consciousness of the revolutionary thinking minority.

Baccalaureate Address



ROBERT C. RAE, Dean

A building contractor and a friend were walking along a street in New York when the contractor inquired: "Do you see that two-story building across the street?" "Yes," replied the friend, "What is peculiar about it?" The contractor replied: "It is a two-story building on a twenty-story foundation. When it was being built, the owner had the idea that he would build a twenty-story building there and ordered the foundation built with that in mind. Then something happened and he never built more than the two stories."

This is a question that concerns all of us, but more particularly does it have meaning for you who are graduating in this class of 1957. What are you going to build on the foundation which you have been laying during the time you have spent at this College? Are you going to create a structure that

is commensurate with the efforts you have made and the knowledge and insight that has been made available to you? Or are you going to build a bungalow on foundations that were meant for a generous mansion reaching up to the sky?

I am sure that there are many 'two-story' people who have 'twenty-story' foundations. That is one of the great tragedies of life — people who are living below their possibilities, people who have not completed their original plans. They drop by the wayside and let life glimpses of great things ahead. They were going to carry a torch, champion causes; but the light flickered out. They did not carry through.

God made man a little lower than the angels, the crowning achievement of creation. The author of the Fourth Gospel says: "Beloved, now are we the sons of God and it hath not yet appeared what we shall be." No other creature on earth can approach man. He can think, dream, aspire, hope, build, grow and make progress. He is filled with untapped potentiality. But humanity has never yet realized what its capacities are. So often it has failed to carry through to completion and fulfillment of its possibilities because of lack of faith, vision and perseverance.

Moses built a great foundation for the people of Israel. At Mount Sinai he gave them their starting point: the worship of Jehovah, the Laws, the consciousness of their destiny as the chosen ones. But they soon weakened. On the way to the Promised Land they grew restive. They longed for the flesh-pots of Egypt; they rebelled against Moses, demanding impossible things of him. Lacking food and water, they demanded a miracle. They went astray. Moses appointed a council of leaders in order to win and hold his people. They were a promising group at first. They caught his spirit but they could not hold it. They petered out; they were like burnt-out bulbs. And we are told: "When the spirit rested upon them, they preached the word; but they did so no more". Under Joshua the Hebrews made a fresh start. They entered the land of Canaan and conquered the Canaanites. But they were soon conquered by the Canaanite pagan religion. The Hebrews underwent a severe retrogression. They forgot the Mosaic foundations. They worshipped other gods beside Jehovah. They adopted immoral practices in their rituals. They could not hold fast to the principles they had been given.

The tragedy of life is here. Inconstancy of vision, incapacity to maintain an ideal. Smoke where there should have been creative fire, shacks where there should have been homes. Suspicion and fear where there should have been peace. Two-story bungalows on twenty-story foundations.

Back in 1918, a bleeding humanity raised its weeping eyes and thrilled to a new vision. Magic words had been spoken. Men everywhere straightened up; their eyes were focussed on far horizons. The 'war to end war' was over. The new structure — the League of Nations — would bring enduring peace. A world was made safe for democracy. Justice, law and order were re-established. The crowds cheered.

Then the torch went out. The light flickered and died. Not all the followers possessed the prophetic fire of the leaders. The cause was betrayed. The foundation was not built upon. Another war came and went. The new leaders spoke of the four freedoms, and the wonder of vision was in the air again. The foundations of the United Nations were laid. Then came iron curtains, national sovereignty and cold war. International peace was again endangered. So, today, we ask: can we build that twenty-story structure on the twenty-story foundations, or is it just going to be a bungalow?" We need not be fatalists; the light has not yet gone out.

In our generation great mechanical and technological foundations have been laid but on these foundations we have built only a bungalow. Thoreau — over a century ago — realized that we were building the means by which to live at the expenses of the ends for which to live. He remarked of the locomotive of that time that it was an "improved means to an unimproved end." This is in accord with a more modern statement to the effect: "we have much better means by which to get there, but no better places to go."

Thirty-five years ago, leading scientists spoke in the same vein. At a meeting of the American Chemical Society in 1920, scientific leaders were given a preview of the new chemical wonders of our day. Even then it was observed that all this progress had only made it possible for humanity to commit suicide. A professor at that time predicted, "if it ever becomes possible to loose the great store of energy in the atom, the first use to be made of it will be to construct the atom bomb."

Thirty-five years ago the radio came into wide use and for the first time in history people in Calcutta could listen to a broadcast from Canada. Of this event, G. K. Chesterton said: "it is remarkable that the most perfect means of communication should appear at the precise moment in human history when nobody has anything to say."

What should we be building on these great foundations of science? It was not a preacher, but John Galsworthy, the English dramatist, who proposed that a moratorium be put upon science for twenty-five years, and added: "We have made our science into a monster that will devour us unless it is dominated by moral force." But we can not halt scientific progress, nor should we even if we could. With all our modern knowledge of economics

we still have want in the midst of plenty, waste while millions starve. It is not only science that is in need of moral dominance. The power and technique of the stage and literature are devoted to a great part to crime, to the sordid and seamy side of life. With all our great foundations in Arts, Music and Poetry, the best that we can now build is a bungalow of novelty and impressionism.

It is in our individual lives that our theme needs application. It is here that we must recognize that the qualities that make a good start possible are not enough. Starting power is not enough; we need the power to see things through to the finish. Laying the foundations is only the beginning; we have now to build a structure that matches and justifies the kind of foundation that we have established.

The meaning of all this must now be clear to all members of this graduating class. The foundations have been established for each one of you; later this week will come the symbolic laying of the corner stone. It is now in your hands to complete the structure. What kind of a building are you going to erect on this foundation? Many have helped you in preparing the sub-structure: your family, your teachers and many others. Many will help you in the completion of the building, for we live in a social setting, but you are the architect. It is now up to you what kind of an edifice will arise from the preparations which have now, in a sense, been completed.

In the words of Paul: "Let each man take care how he builds upon it." Skills and techniques are needed, but these are not enough for the task.

Knowledge and insight have an important part to play but there is still something further required. Modern man is in great need of a faith; not only in himself — and sometimes he has too much of this — but in a living religion that explains the universe and gives support and security in coping with it. Carl Jung, the great psychologist, has said that in this modern world every man of 35 years of age must have a religious base if he is to cope with its exigencies and maintain his sanity. I would put the desired age at a much earlier chronological point.

Man alone is not capable of building an enduring house. If we are learning anything these days, we are learning of existence. Intellectual assent to this statement is much more readily to be found in these

days. Man has need of help from beyond himself, and this help is willingly offered and readily available. The Psalmist has this to say to us: "Except the Lord build the house, those who build it labour in vain."

I am sure that I speak for the Board of Governors, the Principal and the Faculty, as well as for myself, when I extend to each one of you our best wishes for the building of a structure that will do justice to the foundations that you have been establishing. We hope that you will not be content to build a bungalow on a twenty-story foundation.

"Build thee more stately mansions, O my soul,

A building fit for our foundation, whose maker
and builder is God."



The Baccalaureate Service

The Service was compiled as a non-denominational and largely Humanistic ritual. The central concept was that a sound community must be based on the practical realization of Beauty, Truth and Goodness; and that this in turn depended upon the vigilance of developed individuals, who should be healthy in Body, Mind and Spirit. Thus the service was designed to emphasise the philosophy of Sir George Williams College and satisfy the needs of a diverse student body ranging from Roman Catholic to Atheistic Humanist.

OPENING WORDS

Man is a pioneer, forever going forth in search of a better country. Age after age he has pushed forward into a promised land, while before him in the sunset has glowed the hope of a better day. All his heritage has been won by daring adventure into the unknown, by a deep conviction of the value of things unseen. To gain truth and freedom he has endured all things, to establish justice and righteousness he has bravely died. And still before us is the promise of a happier world where equity shall be the fruit of brotherhood and good will shall be the law of peoples. Let us embrace with eager hearts the privilege of life dedicated to the building of that nobler home for humanity on earth.

SONG OF EXULTATION

From all that dwell below the skies
Let faith and hope with love arise,
Let beauty, truth and good be sung
Through every land, by every tongue

BEAUTY

Everywhere we look we see beauty and ugliness. It is our task to increase that which is beautiful and to destroy that which is ugly. New cities and homes must arise from the rubble of the present. And nature must be preserved as the background to all that we create.

TRUTH

Man must always know the how and why of things in order to create a better and more beautiful

community. It is our task to seek into nature's secrets, and to pry the truth from them in order that Man may build a better life.

GOODNESS

Man must know how to effect his wishes for a life of truth and beauty. To ensure that Man's actions lead to practical good is our prime task.

THE SYNTHESIS

These three things, Beauty, Truth and Goodness, constitute the sound community. Their implementation call for individuals of healthy Body, Mind and Spirit. With these we can build a Commonwealth of Man in which all men are brothers and none suffer want or fear.

THE DEAN

Turn back, O Man, forswear thy foolish ways,
Old now is Earth, and none may count here days;
Yet thou, her child, whose head is crown'd with flame,
Still wilt not hear thine inner God proclaim —
'Turn back, O man, forswear thy foolish ways!
Earth might be fair and all men glad and wise.

CLOSING WORDS

We rejoice in the gifts of nature and the blessings of society, in the quest of truth and battles for the right. We are mindful of a cloud of witnesses who urge us onward to new reaches of the spirit and new patterns of excellence. We would commit ourselves now as always to the service of great causes, and the meeting of urgent human needs. We would resolve the divisive interests of races and nations. We would ever labour for an ordered law throughout the earth whereby all kindreds and peoples may dwell together in peace and share together both the obligations and the fruits of a common life. Amen.

Faculty Council



Dr. H. F. Hall, Principal



Dr. K. E. Norris, Principal
Emeritus



Robert C. Rae,
Dean



DOUGLAS BURNS CLARKE
Vice-Principal, Registrar



D. PEETS



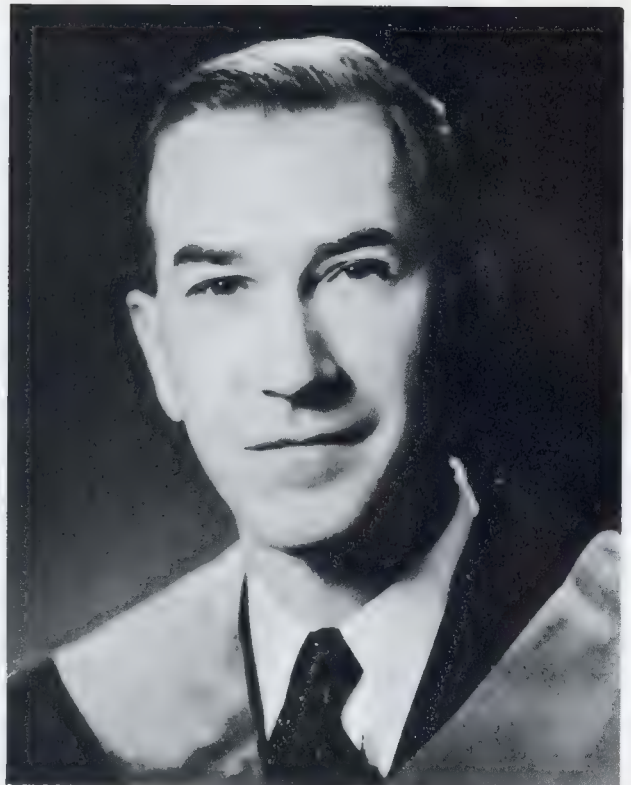
R. FRASER



J. W. BRIDGES



N. E. SMITH



J. M. HONEYMAN



S. MADRAS



W. R. FRASER



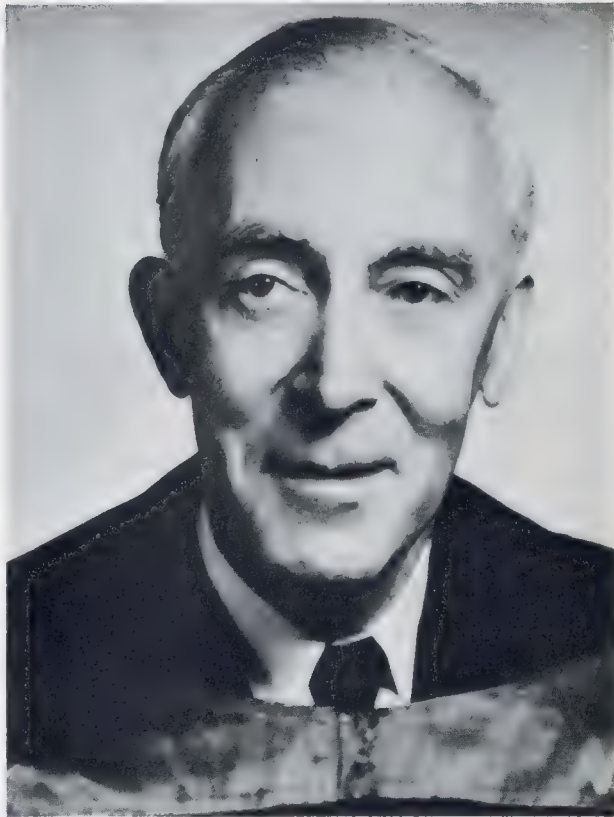
P. T. R. PUGSCEY



H. F. QUINN



W. R. RAUDORF



C. W. THOMPSON

Valedictory Address

By

RAYMOND RODGERS

Like every Valedictorian before me, I have been reading the speeches of my predecessors. For the last ten years Georgian valedictorians have said roughly the same things. They have paid lip service to platitudes and made vague statements about our duty to society.

It is not my intention to ridicule platitudes. Platitudes are, after all, the greatest truths that men can point to. I say this because a platitude is the most that a man can say about the true goals of life without begging down in proposals that meet only temporary and partial needs.

Professor Clarke once said that platitudes are profoundly true, but can only be felt through personal experience and can rarely be communicated to others. Nevertheless, we have to make the attempt to go beyond them. Life forces us to be concrete, and to limit our attention to specific problems. It is, therefore, my intention to make some specific statements for your consideration. The prime of these is that the curse of our society, and perhaps of any society, is that it cries out for its rights, but keeps quiet about its duties and responsibilities. Let us then consider two of the main fields in which graduates of this university will have responsibilities. I refer to the fields of human brotherhood and the economic-political structure of society.

To be even more concrete, I wish to draw your attention to the two major developments occurring in our lifetime. These are the growth in world unity and the effects of automation and bureaucracy on society.

We have spent the last three or four years learning something about each other and about the world we live in. We are a diverse group: Catholic, Protestant, Jew, English-Canadian, German-Canadian, French-Canadian, ad infinitum ad nauseum. During these last few years we have come to know a little about each other, about our mutual interests and common bonds, but also about our diversifying creeds and ethnic rivalries.

We have also come to understand that, notwithstanding these differences, the modern world throws us together. Here in our little college, our little Montreal, we are thrown together. And in the

world at large, nations are, through modern communication techniques, also thrown together — like it or not as they may.

And yet what happens? We still try to cling to our petty loyalties, our ancient divisions, our worn-out bigotries. The world is crying out for peace and human brotherhood but it is faced with the threat of war and the ever-present walls that keep men apart.

Can we change this? There can be no doubt about the matter! We can change the world. But do we really want to? That is the real question.

To be specific: Talk of human brotherhood will be meaningless until, for example, a Jew can marry a Gentile without the ostracization of both Jewish and Gentile society. Talk of human brotherhood will be meaningless until those institutions that keep men apart fall from lack of public support. And furthermore, talk of world unity will be meaningless until nations give up their sovereignty and their refusal to bow to a *jus gentium*.

And to apply these concepts to our local situation let it be noted that merely studying together is not enough. A common world culture, and a real human brotherhood must start in simple things, such as continuing the hesitant friendships made at this college, visiting one another's homes and circles and sympathizing with those of different race and creed who are willing to intermingle their ideals and their genes.

We have also spent the last few years learning something of the economic and political basis of society. The most pressing factor in our lifetimes will be the effects of automation, and the growth of government and business bureaucracy, on our politico-sociological situation. Any graduate going out into business or the government without a realistic understanding of what this means will have a hard time understanding the decades in which he will be living.

Without a doubt automation will have tremendous effects on our concepts of business and government. In turn, these will effect our social and political life. Automation will, of course, speed up that

process which was mentioned before, that is, the throwing together of men and nations. Automation, with the advance in communication and travel that it implies, will force the emergence of a world government. We already have glimpses of how it will change the very basis of community life. It has been claimed that automation will not put people out of work. This may be so for some decades. But if automation is ever completely effected over all areas of production we can see that it may eventually result in an incredible situation: Factories may turn out vast quantities of goods but people will not be able to buy them because they are no longer needed as workers and will therefore have no wages to buy them with. The social consequences of this would produce a chaotic and revolutionary situation. The growth of automation will, therefore, necessitate the benefits of production passing freely to society as a whole; either through the State or through a fantastic extension of the widespread ownership of common stock.

Think what radical effects this can have for good or bad! This development will be to the good of humanity if, when goods are as cheap as water, we share or are forced to share them with the backward areas of the world, resulting in the eventual eradication of such backwardness. But automation will be an evil thing indeed if we, both East and West, use this wealth, as we use our wealth at present, to build up a bi-polar arms-race.

And again, this technocratic development will be an evil thing if it ends in the creation of an Orwellian nightmare. For as automation increases so will there be a growth in business and governmental bureaucracy. Even now, society, in both East and West, is becoming a technocracy; a managerial society in which the old entrepreneur and politician are replaced by the corporation or state-trust executive and the government administrator. The welfare of the individual is increasingly dependant upon the nature of our bureaucracies, and if these bureaucracies are not devoted to good ends it will be the fault of the guardians of social and political democracy, namely, you — the university graduate.

Our task is therefore clear. No doubt most of us will ignore the responsibilities placed upon us by history; no doubt most of us will lose ourselves in our little cliques and creedalisms. No doubt a number of us will confine ourselves to making a fortune, regardless of the fortune of society as a whole. But some of us will be building the new world; building a common world culture and a common world order; fighting to ensure that technocracy and automation free man rather than further enslave him. It is such men and women who will justify this university. It is such men and women who will justify their stay here. And it is to such men and women that the rights of the future really belong, for rights are the fruits of duties.

ARTS





Adesserman, Sarah

*"As a man thinketh in his heart
so is he."*



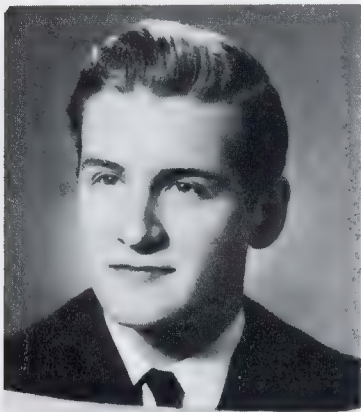
Avrith Seymour A.

*"Labor Omnia Vincit."
(Hardwork conquers all things.)*



Barr, James Archibald

*"Silence is as deep as eternity;
speech is as shallow as time."*



Benton, John W.

*"Never has so much been owed
by so many to so few."*

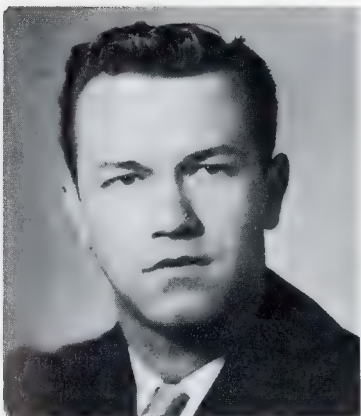


Bierbrier, Pearl (Mrs.)



Bild, Fred

"Ecrasons l'infâmes!"



Bacchard, L. R.



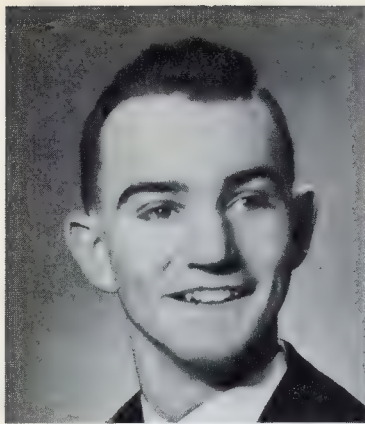
Braunstein, Hilda

*"This world that we
are living in
Is mighty hard to beat
You get a thorn with every rose
But ain't the roses sweet!!!"*



Bray, Raymond Gordon

*"And whatsoever ye do, do it
heartily, as to the Lord, and not
unto men."*



Campbell, Ian Thomas

"You were not born to be a teacher, I think. Perhaps I am wrong." "— a learner rather."



Carson, David James



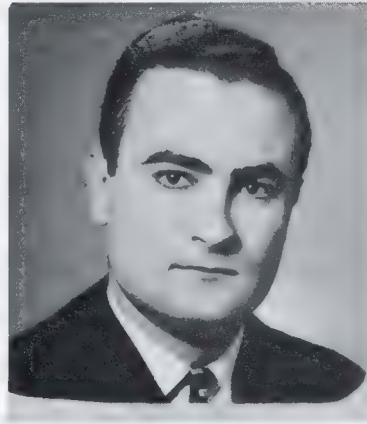
Clibbon, Barbara G.

"Happiness is not a station of life, but a way of travelling."



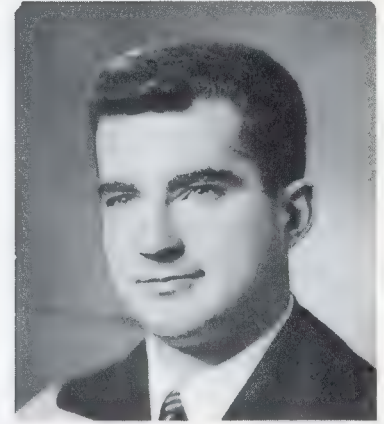
Clifford, George E.

"'Tis better to have loved and lost than never to have loved at all."

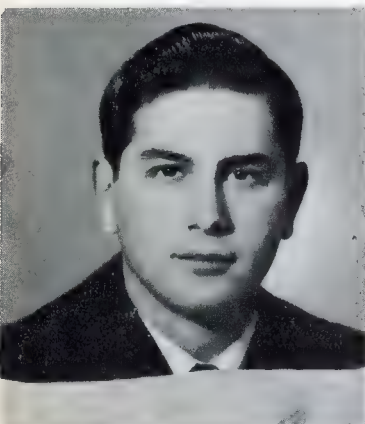


Coates, Norman

"It seems as if I have lived a little and thought a little with men for five thousand years and now stand new-born, awakened to meet the challenge of my day and eager to live and to learn."

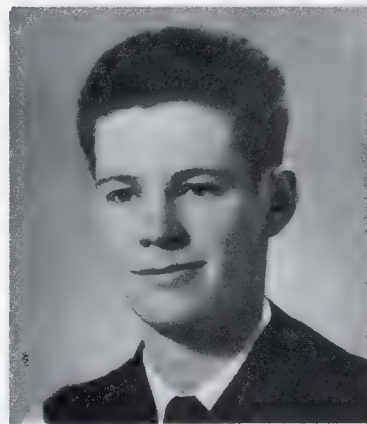


Cohen, Morton Allan



Cooperstone, Harvey M.

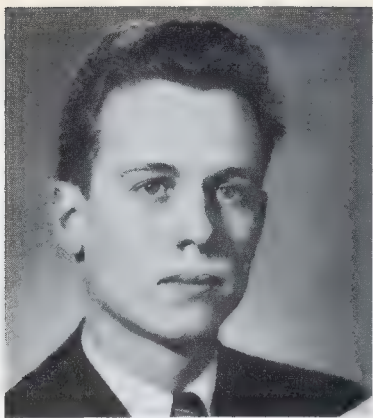
"He who mistrusts most should be trusted least."



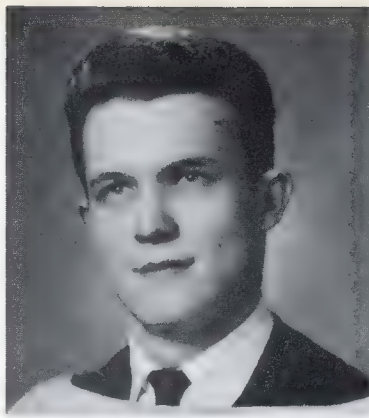
Cornett, John Morris



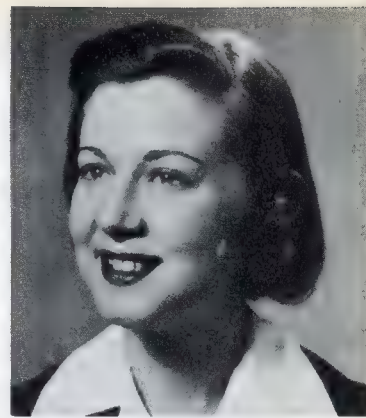
Da Costa, Oscar



DeCary, Yves Joseph

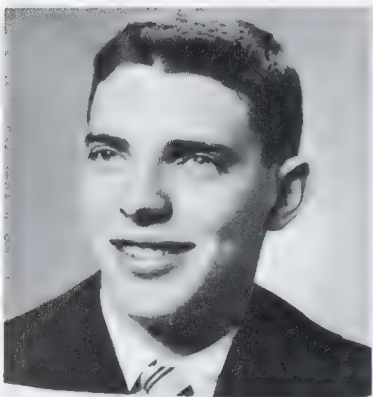


Deschamps, Guy André



Deskin, Riva (Mrs.)

"'Tis virtue, and not birth, that makes us noble; great actions speak great minds, and such should govern."



Dezwirek, George M.

"Don't quote me!"

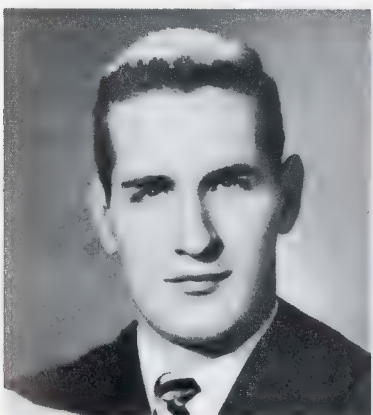


Dorotich, Daniel

"Always forward, always higher."



Dufour, Jean Paul



Dyce, Earl Peter

"I measure success in life in terms of the diverse experiences which one can be a part of. For what is life but the sum total of these experiences."



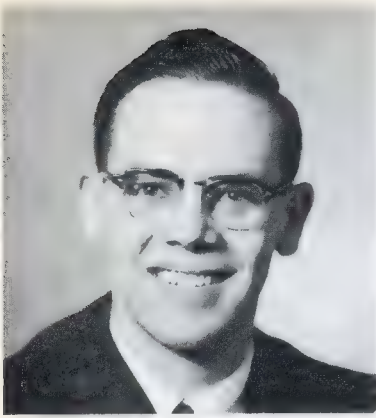
Enos, Joseph E. A.

"Better to light a candle than to curse the darkness."



Etheridge, Kenneth C.

"Virtuous and vicious every man must be, few in the extreme, but all in the degree."



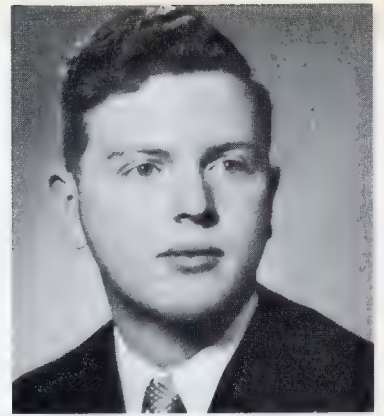
Fortier, John David

"Expect the worst, you'll not be disappointed."



Frank, Gerald Louis

"Lectures interfere with college life."



Frankel, Hershie

"Knowledge is proud that he has learn so much. Wisdom is humble that he knows no more."



Freddi, Sylvia Eileen



Freedman, Goldie A.



Frei, Paula



Froehlich, Lottie

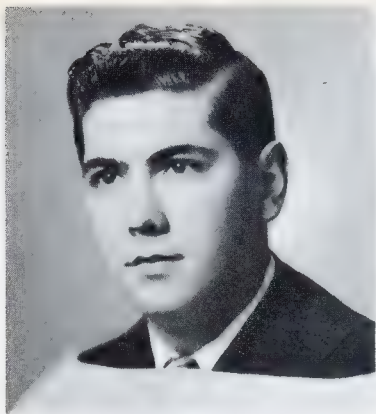


Gallay, Barbara (Mrs.)

"I hope to make it on a five year plan."

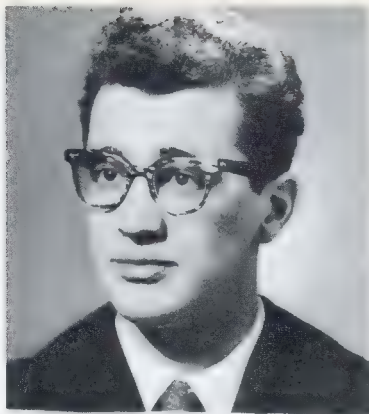


Glazer, Gertrude



Gledhill, Cecil Ross

"It is impossible to enjoy idling thoroughly unless one has plenty of work to do."



Goldberger, Gustav



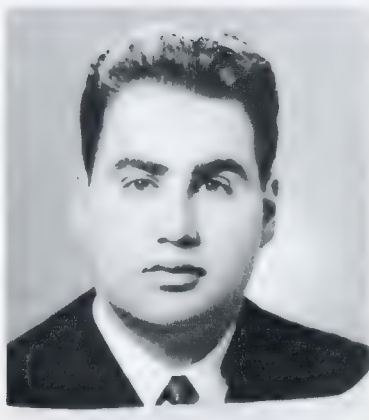
Gornitsky, Gerald H.

"Knowledge is the discovery of ignorance."



Greenspoon, Eleanor I.

"An open mind wants the truth that comes from the clash of opinions."



Gurman, Abe Morris

"Work and worry, have killed many people; My intention, is to live."



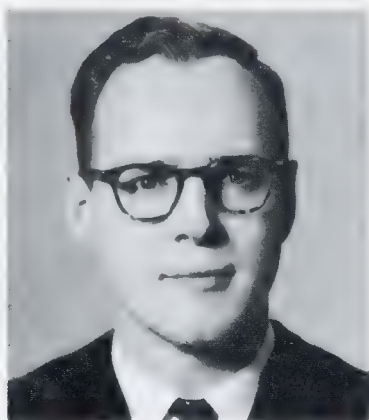
Hadley, Douglas S.

*"Skill comes so slow, and life so fast doth fly,
We learn so little and forget so much."*



Hamilton, James Ross

"It has been the useful with the pleasant."

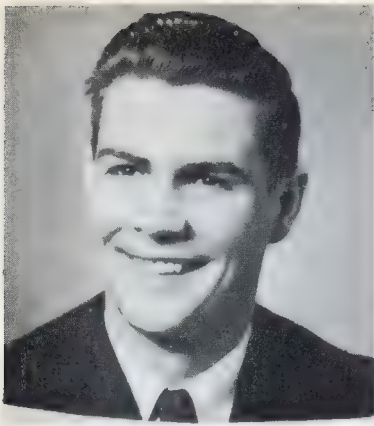


Hammond, Frederick H.



Handelsman, Art

"I never met a man I didn't like."



Hawkes, James F.



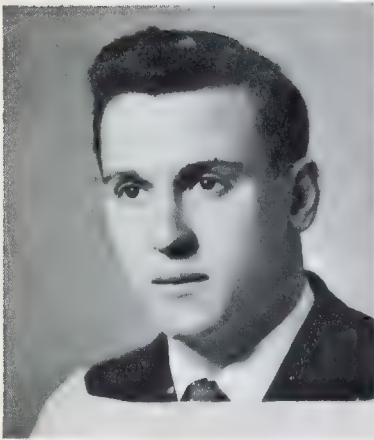
Hayes, Constance Mary

*"To know is nothing at all; to
imagine is everything."*



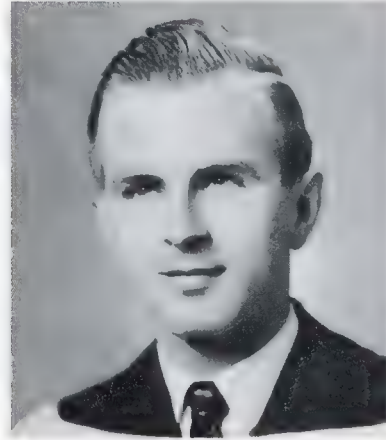
Hislop, Jean Carol

"To thine own self be true."



Hodes, Melvyn David

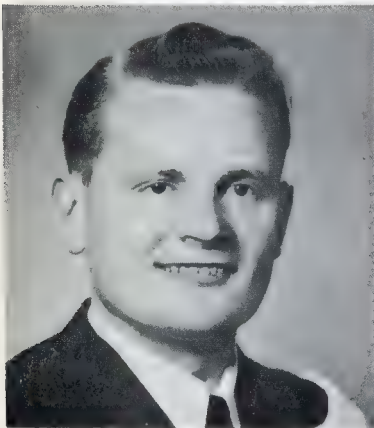
*"In this world its not so much
where we are but in what direc-
tion we are moving."*



Hogan, Eugene Francis



Hotz, Keith Roy



Homonko, Michael

*"With them the seed of wisdom
did I sow
And with my own hand labour'd
it to grow
And this was all the harvest
that I reaped
I came like water and like wind
I go."*



Housefather, Anne Rona



Humphreys, Ivor George



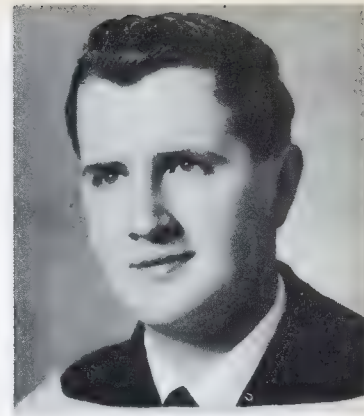
Huraj, Helen Icea

"A little learning is a dangerous thing."



Husaruk, Irene

"And now I enter the 'university of the world' to live and learn and learn to live."



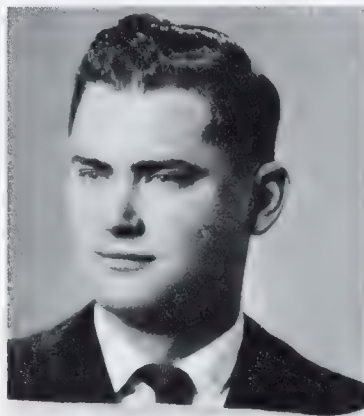
Jakob, Frank

"Ignorance is the curse of God; knowledge is the wing where-with we fly to heaven."



Jamieson, C. Anne

"A Moment's Halt—a momentary taste of Knowledge from the Well amid the Waste—"



Jedeikin, Leon



Jolin, Charles Adelard



Jones, James A.

"Tis the duty of each man to strive to promote peace and harmony among men in this world."

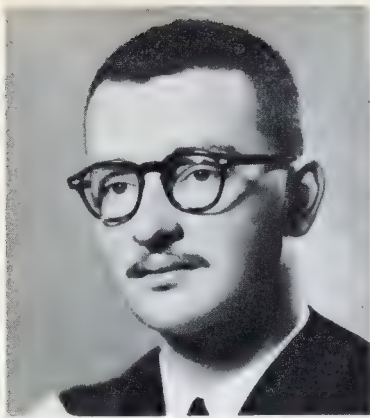


Jones, M. Joyce (Mrs.)

"Light is good in whatever camp it is burning."

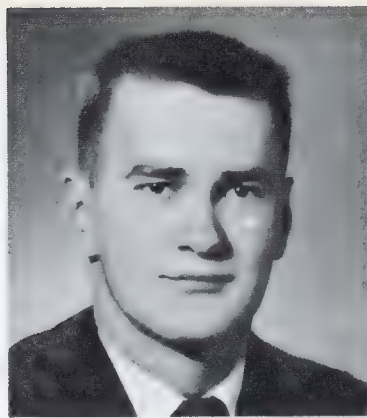


Jones, Stanley O.



Kaplan, Alid

"Torum Excretum Mentorum Baffalum."



Katrak, John Peter



King, Charles Barry

"What cannot be cured must be endured."



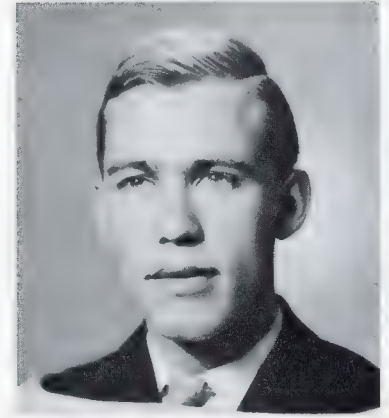
Kredl, D. Priscilla

"Anything worth having is worth working for."



Kroger, Marie N. (Mrs.)

"Primum Vivere Deinde Philosophari."

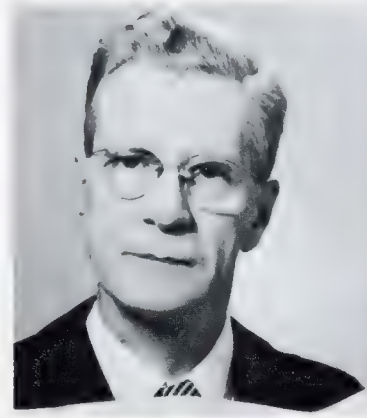


Kroger, Rolf Otto



Lambert, Leo Raymond

"The thirst for knowledge can be temporarily quenched but never fully satisfied."



Lapointe, Edouard C.



Lax, Lyla R. (Mrs.)

*"The lady wiped her moist cold brow,
And faintly said, 'Tis over now'."*



Leonard, Lorne Peter

"I strive, to seek, to find and not to yield."

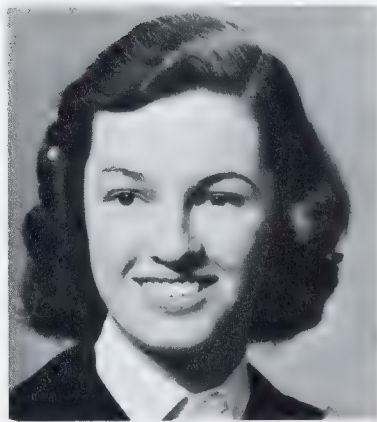


Lessard, Louise Dent



Liebich, Irena (Mrs.)

"To be conscious that you are ignorant is a great step to knowledge."



Macario, Beryl Meredith



Macey, Cynthia Jane

"How truly wonderful is this mere act of living."



Malboeuf, Roger Asa

"Il faut des raisons pour parler, mais il n'en faut point pour se taire."



Massiah, Hubert Arden

"It is better to light one candle than to curse the darkness."

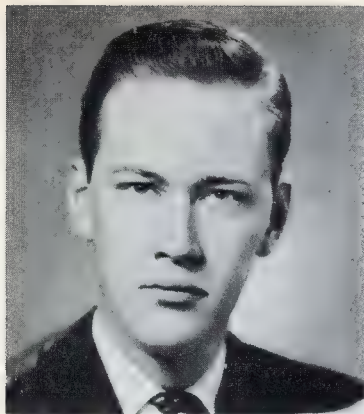


Massicotte, Juliette M.



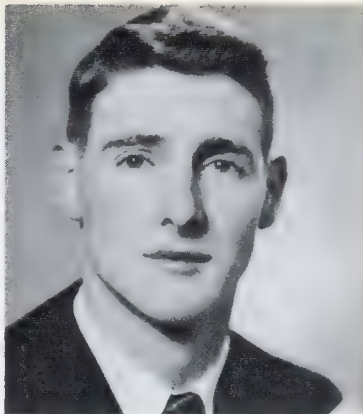
Masson, John Douglas

"Love is the world's only religion."



McCallum, William C.

"April is the cruelest month."



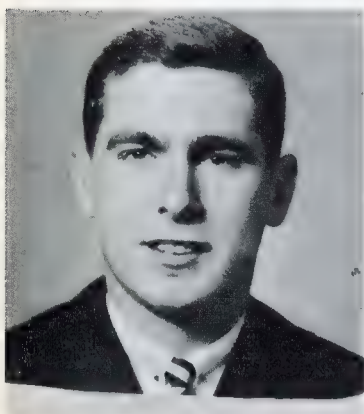
McClelland, Denis A.

"Decide and do."



McKeown, Lydon Kenneth

"We must not give ear to every saying or suggestion, but ought warily and leisurely to ponder things according to the will of God."



McLearn, Robert M.



Meisels, Rhona Anne

"The evil, is nought is silence implying sound. What was good shall be good, with, for evil, so much good more."



Millar, Isabel G. (Mrs.)

"As to future, "what will be, will be."



Modolo, Alessio Les

"Everything is relative."



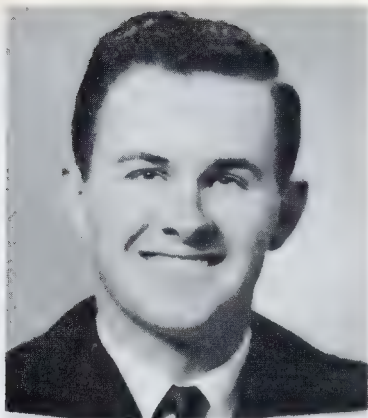
Morris, Arnold Edward

"To strive, to seek, to find, and not to yield."



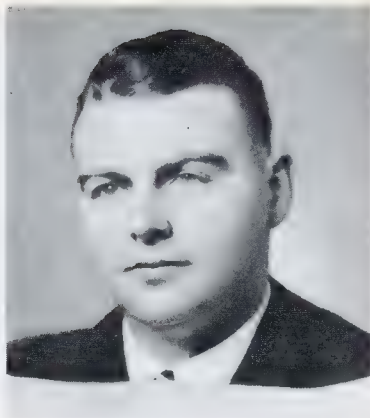
Mount, Mary Ruth C.

"We know that in everything God works for good with those who love him."



Nasmith, Harry Horton

*"In vain have I spent in thought
whole days without food, whole
nights without sleep! Study is
better."*

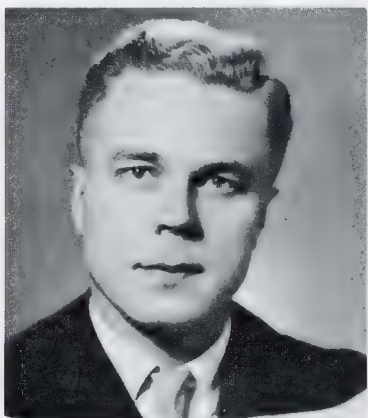


Nesbitt, John Harry



Nish, Cameron Esau

*"There's more truth in honest
lies believe me, than in half the
truths."*



Pallandi, Taimo

*"Health is that device seasoning
which gives a relish to all our
enjoyments."*

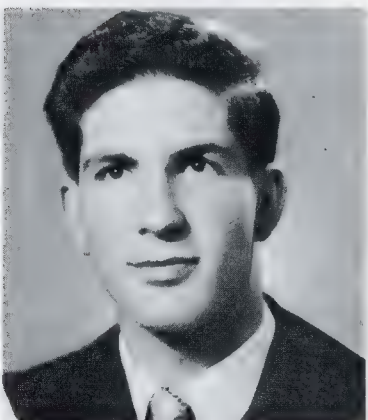


Parker, Wesley C.

"We learn and live."



Perdue, Anne Pauline



Philipp, Rudolph

*"But such is the irresistible nature
of truth, that all it asks and all
it wants, is the liberty of ap-
pearing."*



Polger, Abby

*"All the things I really like to do
are either immoral, illegal, or
fattening."*



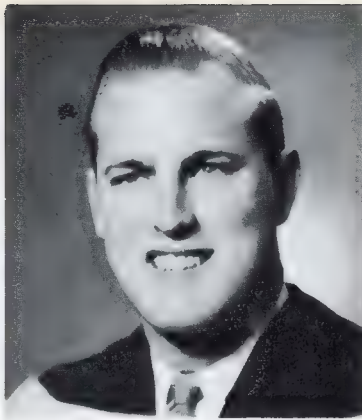
Polsky, May

*"Be not angry that you cannot
make others as you wish them
to be since you cannot make
yourself as you wish to be."*



Raudorf, Sarah Mabel

"Better late than never."



Reynolds, Caryl Avery

"What I learned I have forgotten, what I know I guessed."



Ridal, Julius

"But men must know, that in this theatre of man's life it is reserved only for God and angels to be lookers on."

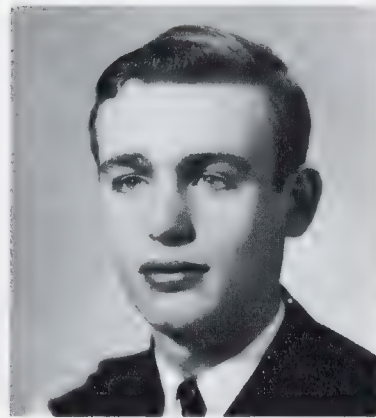


Robertson, James Bruce

"They never sought in vain that sought the Lord aright!"



Rodgers, Francesca Mrs.



Rodgers, Raymond Spencer



Rollinson, Nancy Jean



Rosen, Carl



Rotenberg, Ita

*"The best portion of a good man's life, —
His little nameless, unremembered,
acts of kindness and of love."
(Wordsworth)*



Sheller, A.



Schwartzberg, A.



Sheinfeld, Rosalyn

"A golden sentence is worth a world of treasure."

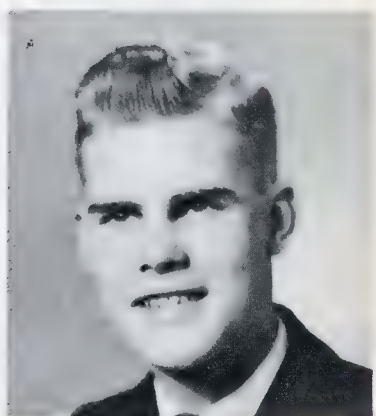


Sherman, Eunice (Mrs.)

"The world is a perpetual caricature of itself, at every moment it is the mockery and the contradiction of what it is pretending to be."



Smart, Michael B.



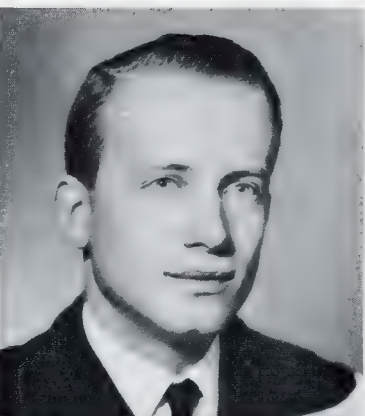
Smith, George Davidson

"Nil Desperandum."



Snowden, John Arthur

"Energy and persistancy conquer all things."



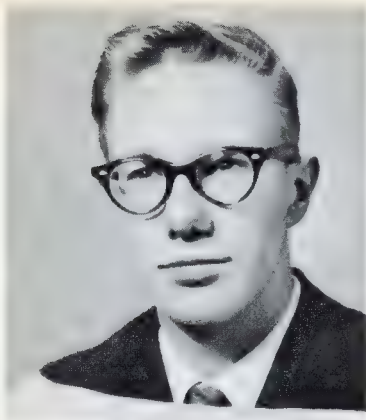
Spaniel, Jan C.

"Veritas Vincit."



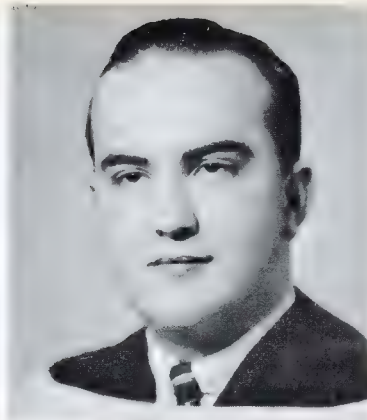
Stefura, Mary

"Truth has no special hour."



Stiles, Donald Alford

"It's not the quantity, but the quality that counts."

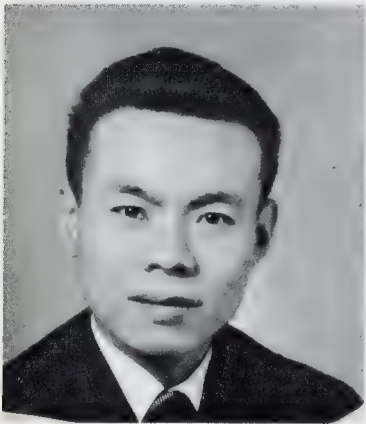


Swift, John A. A.



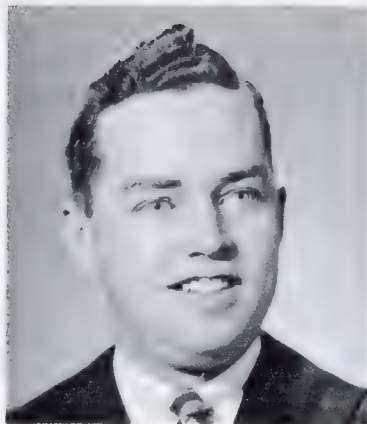
Tabacman, Micheline

"Small Latin and less Greek."



Tada, Kakuyei

"From good must come good, and from evil must come evil."



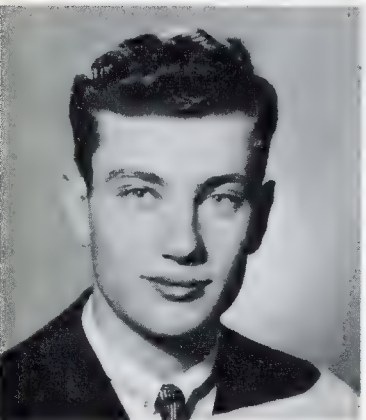
Tannahill, George R.

"Wisdom is a principle thing; therefore get wisdom; and with all thy getting, get understanding."



Thomas, Frances Anne

"Life is not a goblet to be drained, but a measure to be filled."



Tulin, Melvyn

"Black-gowned upon the dear old steps I stand my brain with mingled junk and knowledge stirred; I carry on my head the mortar-board, a roll of earned sheepskin in my hand."

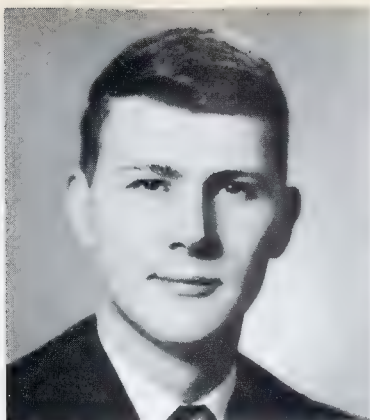


Tucker, Ernest Scott

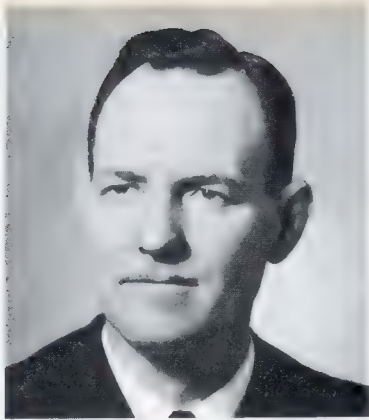
"If we must die, then let us nobly die so that our life blood may not be shed in vain."



Ungerson, Daniel

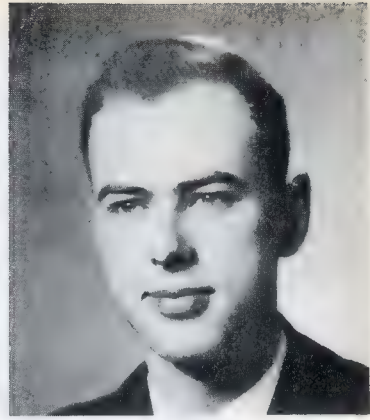


Wakeling, Alexander I.



Wall, Francis Payne

"If it is nothingness that awaits us, let us make an injustice of it."



Wilkie, Donald Bruce



Wattenberg, Jenny

"Give and above all live, don't simply exist."



Watts, Jean B. R.

"None of us liveth to himself."

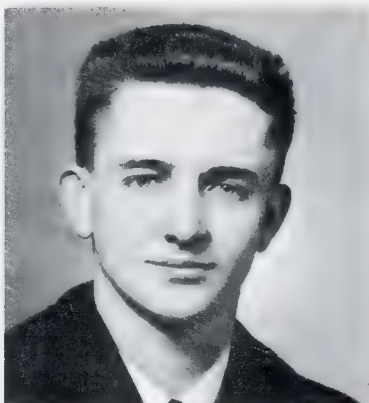


Weisberg, Leba

*"Though college days have their delights
They can't compare with college knights."*



Werner, Morris



Watt, Ronald Elwood

"If a man has a talent and cannot use it he has failed. If he has a talent and uses only half of it, he has partly failed. If he has a talent and learns somehow to use the whole of it, he has gloriously succeeded and won a satisfaction and a triumph few men ever know."



Williamson, Alfred W.



Wilson, Aulza Elizabeth



Yelin, Shulamis S. (Mrs.)



Worrell, Thora M. (Mrs.)



Zicha, Victor

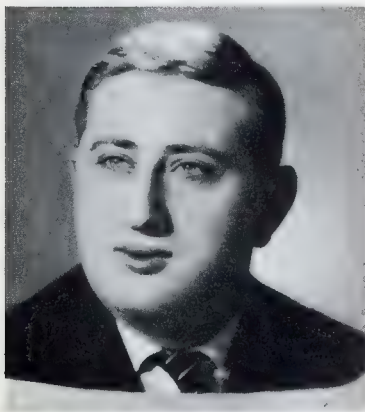
*"Beauty is truth, truth beauty,"
—that is all Ye know on earth,
and all ye need to know."*



Boucher, L. P.



Bramey, J. C.



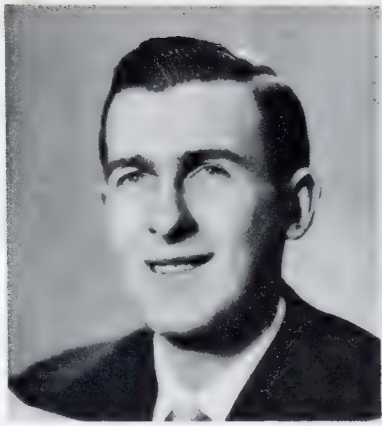
Constantine, M.



Freedman, L.



Lituack, D.

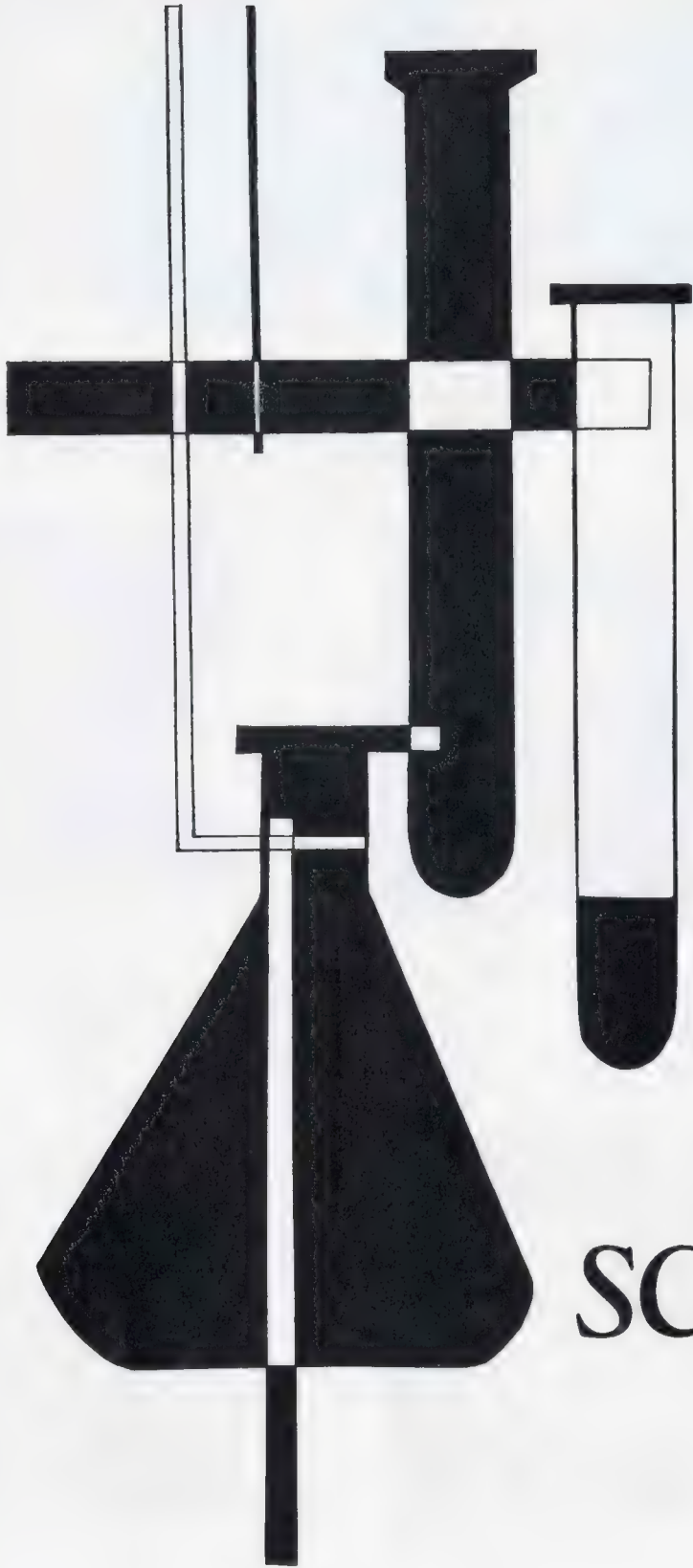


Marchand, K.

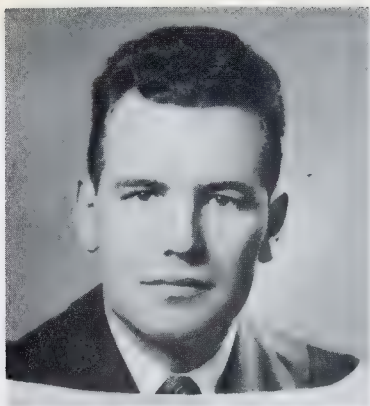


Wise, Sydney

"The wisest man could ask no more of fate, than to be simple, modest, manly, true, safe from the many, honoured by the few, to count as nought in world, in church, in state, but inwardly in secret to be great."

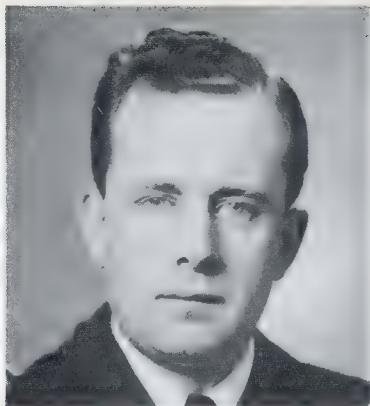


SCIENCE



Beckedorf, Hans Friedo

"To travel hopefully is better than to arrive."



Bilyk, Walter



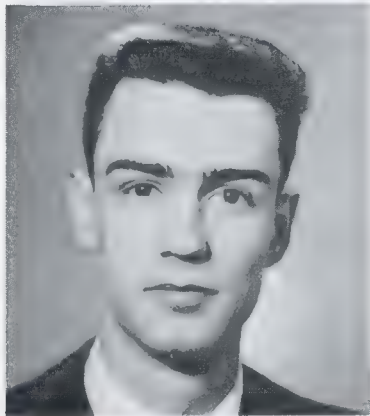
Boomer, Donald James

*"Dearly beloved, how clearly I see
That work was never meant for me."*



Booth, Lawrence Henry

"A stitch in time, saves nine."

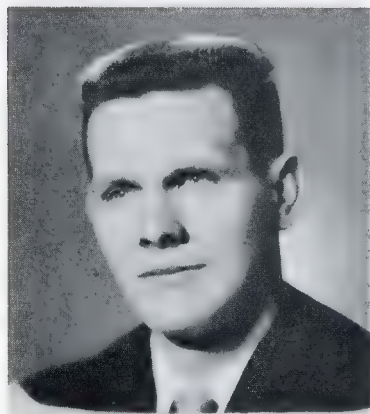


Cartier, Jean



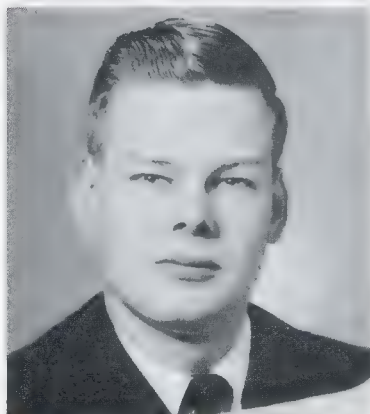
Cousens, Roger David

"Why don't the colleges have a department of profundity."



Crowley, Alan Malcolm

*"Let fools the studious despise
There's nothing lost by being wise."*



Dunlop, Peter

"Free peoples can escape being mastered by others only by being able to master themselves."

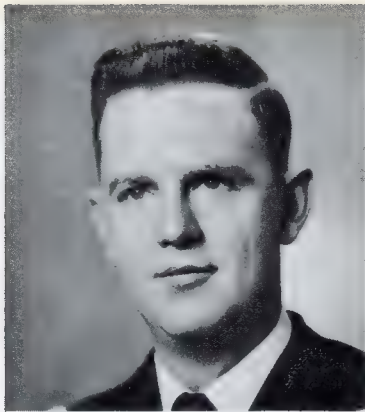


Fisher, Clifford L.

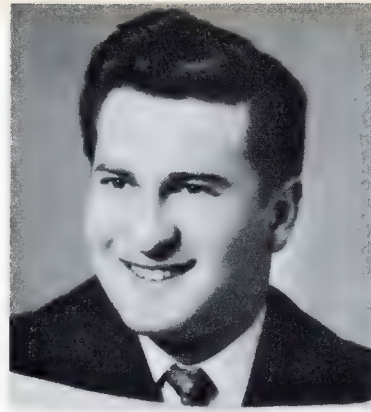


Forrer, Rosli

"Man's knowledge — No! the ingenuity with which he cloaks his ignorance is what amazes me."



Fullerton, Philip J.



Garellek, Abraham Leon

"Just as the broadest rivers flow from small and distant streams, so the greatest things that men can do have grown from little things."



Gordon, Eva

"Ne cherche pas, dans l'avenir, à retrouver jamais le passé saisis de chaque instant la nouveauté irrisemblable."



Godron, Richard

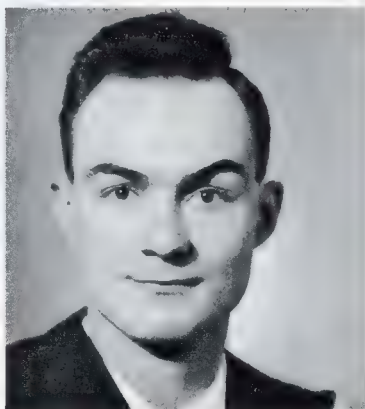


Harding, David Arthur

"Res Non Verba."



Hicks, Howard Calvin



Hulley, Bruce Grenville

"In the world the important thing is not to know more than all men, but to know more each moment than any particular man."

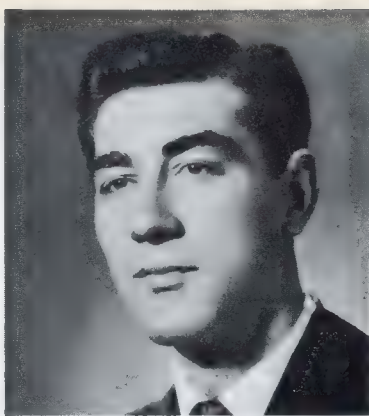


Holmes, Linda Mae

"I have hardly ever known a mathematician who was capable of reasoning."

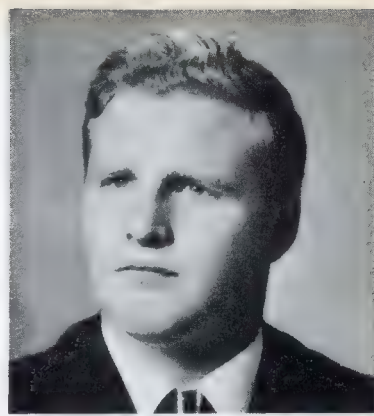


Illas, Joseph Angelo



Jeanniot, Pierre-Jean

"The successful individual is not usually the victor, but rather the one who regardless of his fortunes, can interpret best and make full use of the circumstances he has experienced."



Jehu, Robert George



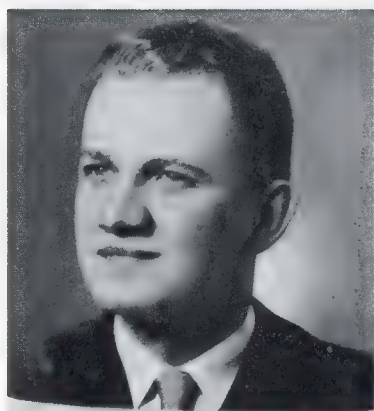
Kennedy, Ronald Angus



Keresztes, Charles Z.

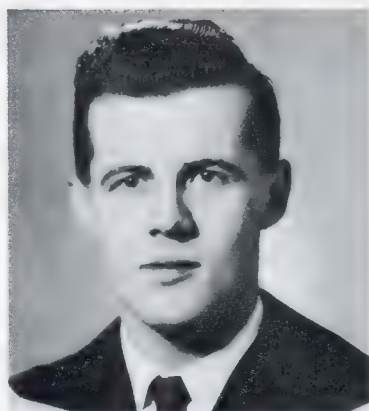


Klain, Ambrose



Kolanitch, Walter C.

"Resolve to be thyself and know, that he who finds himself loses his misery."

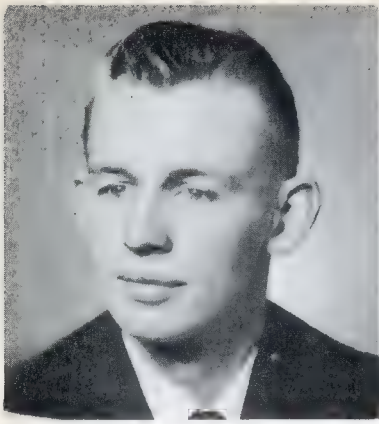


Leshynski, Raymond J.

"Free will is consistant with absolute necessity for it was ordained that we should be free."



Lévêque, Raymond J.

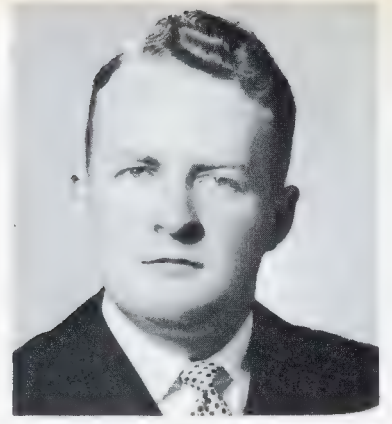


Lloyd, Trevor Davies

*"Character is what we are —
reputation is what men think we
are."*

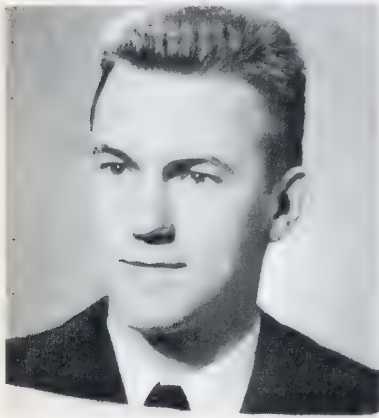


Lapinas, Zigmaz Jouzas



McLelland, William David

*"Who so neglects learning in his
youth, loses the past and is dead
for the future."*



McNair, Gerald Milne

*"The fool doth think he is wise,
but the wise man knows he is
a fool."*

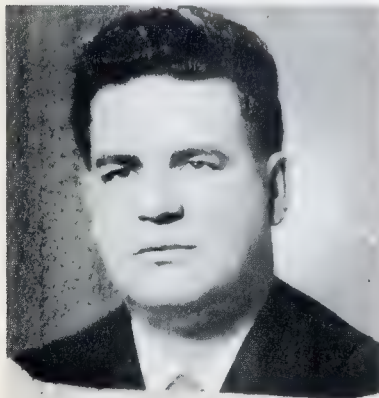


Metchette, Russell F.

*"This lad he is very bright,
His speed is much faster than
light,
He left one day, in a relative way
And returned on the previous
night."*



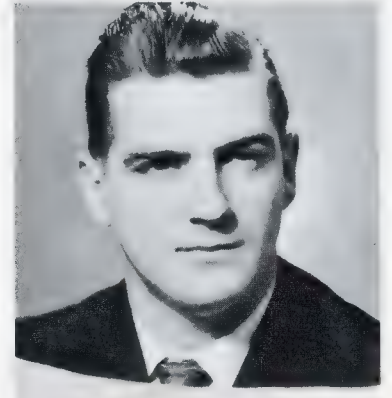
Milne, James Alexander



Morgan, Douglas Stewart



Moscovitch, David H.



O'Rourke, Thomas F.

*"The larger the island of know-
ledge, the longer the shoreline
of wonder."*

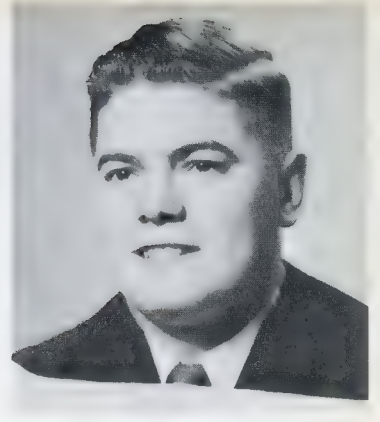


Pannek, Janine



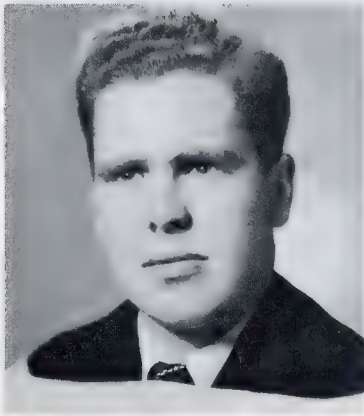
Papineau, Jean-Yves

"I am an acme of things accomplished, and, an encloser of things to be. Immense have been the preparations for me. Faithful and friendly the arms that have helped me."



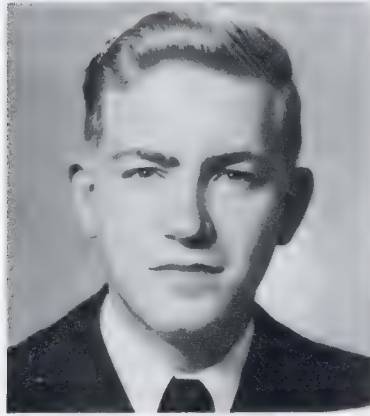
Parent, Arthur James

"Get drunk and be merry for tomorrow we die."



Paterson, David Ivan

"The steps of a good man are ordered by the Lord."



Payne, John Gary

"When a man is no longer anxious to do better than well, he is done for."



Piontkovsky, Roman

"Knowledge is what you know after you forgot what you learned in school."



Pitcher, Barbara Anne

"Anything worth having is worth working for."



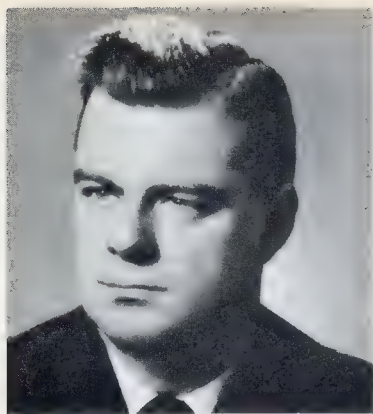
Pope, William Henry

"Initium sapientiae, timor Domini."



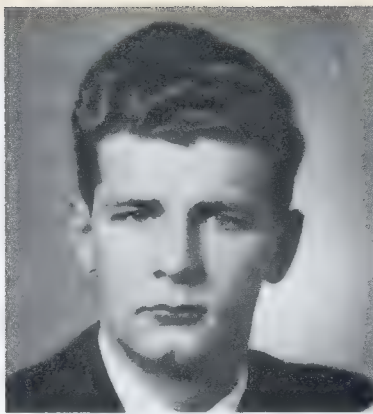
Prisko, Lilli Heddi

"A man's reach should exceed his grasp or what's heaven for."



Poyser, John Norman

"When schemes are laid in advance, it is surprising how often circumstances fit in with them."

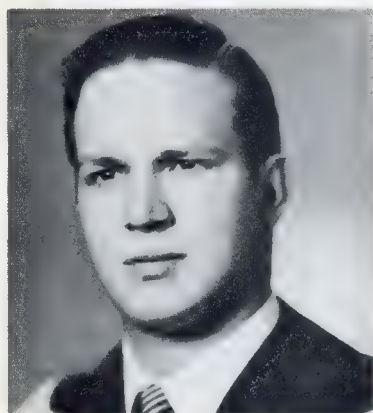


Pustowk, Karol

*"Do right and fear no man.
Don't write and fear no woman."*



Rechuitzer, C.



Rey, Louis

"If money is the root of all evil then I'd like to have some of the rot."



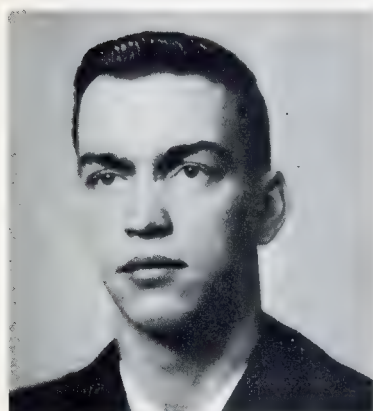
Rogg, William

"Everyman is given a clay cup, and from that cup he drinks life."



Skotecky, Nicholas C.

"Forsan Et Bacc Olim Meminisse juvabit."



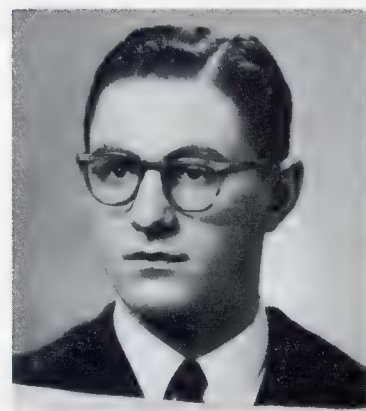
Seaman, Richard Keith

"At last."



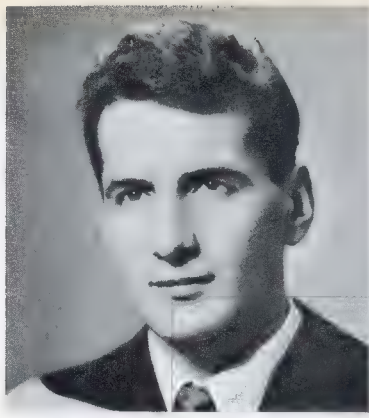
Shanoski, Henry

"The roots of education are bitter, but the fruits are sweet."

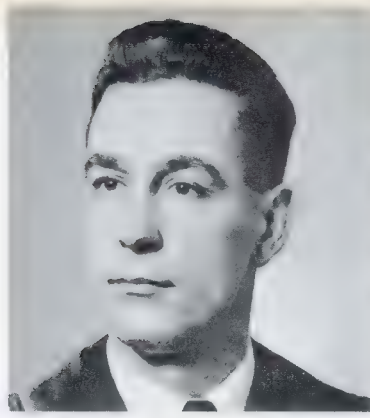


Schmidt, Armin Franz

*"Be dissatisfied enough to improve
But be satisfied enough to be happy."*



Sliwinski, Alfred Paul



Sparks, Edward Leslie



Stary, Josef



Taylor, Robert Emsley



Taylor, Roy Lewis



Topham, William T. T.
*"Humani Nil A Me Alienum
Poto."*



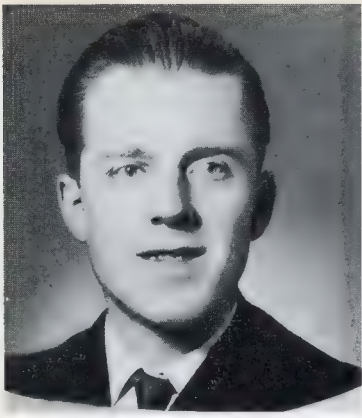
Van der Swan, Christina



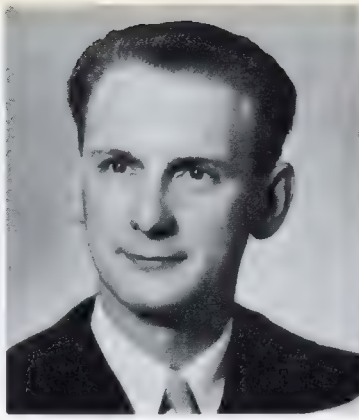
Ward, Hugh



Ward, Pamela Joyce



Wilhelm, Wolf Lothar



Wilson, Stanley Smith



Uchwat, Zdzislaw Albin

*"One should not regret the roses
when the forests are afire."*

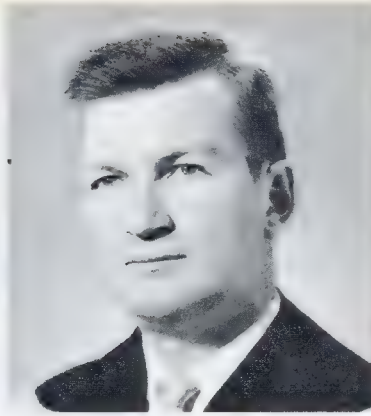


COMMERCE

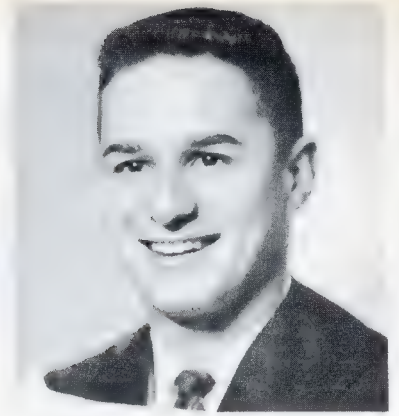


Adams, Clifford G.

"Whoever gave approval to the Owl as an insignia for Sir George Williams College certainly had the evening student in mind."



Ahearn, Timothy W.



April, Cecil M.



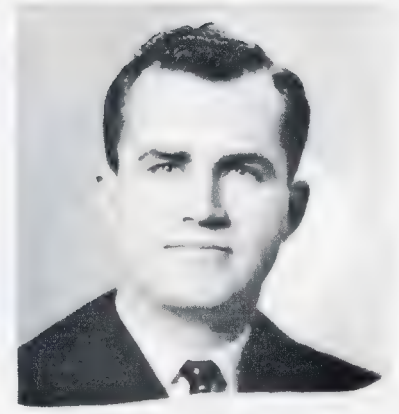
Ashkenazy, Ted

"One thing only I know, and that is that I know nothing."



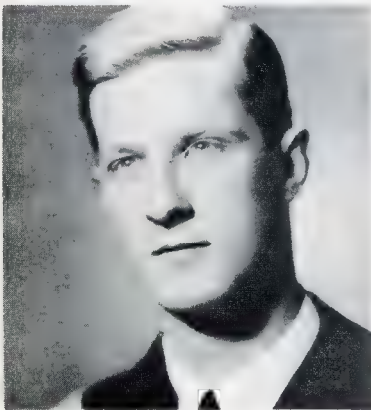
Beattie, George B.

"Damn the TV! - - - full speed ahead."



Bentley, Lorne Kenneth

"Never leave for tomorrow what can be done today."



Black, Ian Harcourt



Bloom, Harold Paul

"For they can conquer who believe they can."

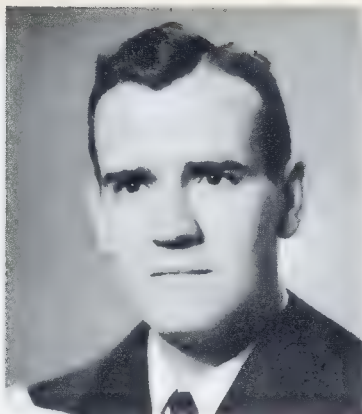


Boivert, Stuart R.



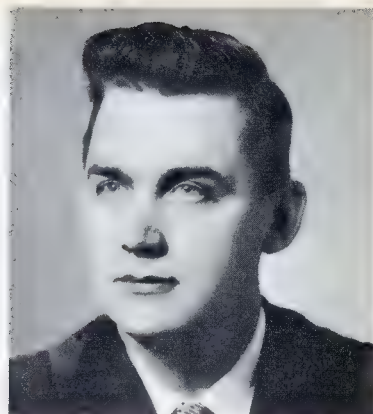
Booth, Lorne Albert

"Let the buyer beware."

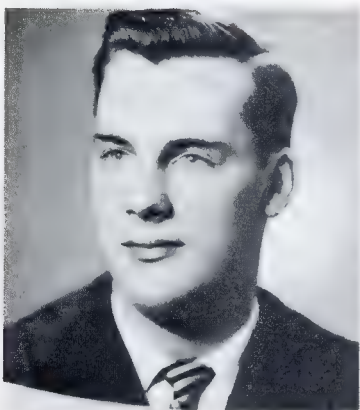


Bourgouin, Alban Robert

"A man who rolls up his sleeves seldom loses his shirt."

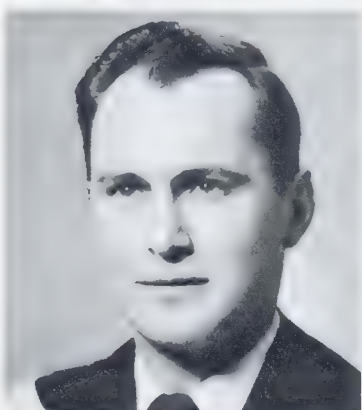


Bradley, Herbert D. G.



Bridges, Derek Metcalfe

"Business? It's quite simple. It's other peoples money."



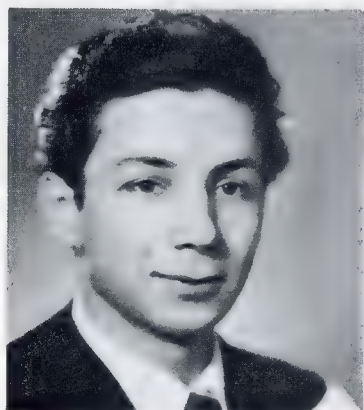
Brodie, Donald Wesley

"If every day in the life of a college could be the last day but one, there would be little fault to find with it."



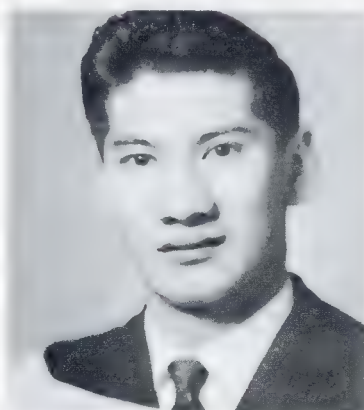
Brown, Arthur Lawrence

"Never trouble trouble till trouble troubles you."



Bruzzese, Robert V.

"Strive for glory, and you will achieve success."



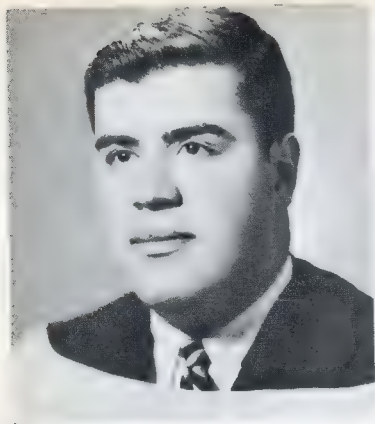
Chan, Howard

"The capacity of man is infinite — but his achievement of perfection is impossible."



Cicciu, Patrick

"What's the name of the game?"



Cook, Gordon Norman



Cooperstone, Jack

"Commerce when digested is nothing but good sense and reason."



Cloutier, Robert E.

"The key to success is hard work."



Cowie, Peter George

"To seek, to strive, to find — and not to yield."

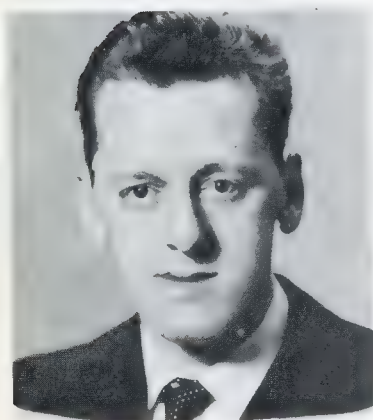


Crevier, André E.

"Give to the world the best that you have, and the best will come back to you."



Dumouchel, André Joseph



Dupuis, Lorenzo Joseph

"The greatest of faults is to be conscious of none."

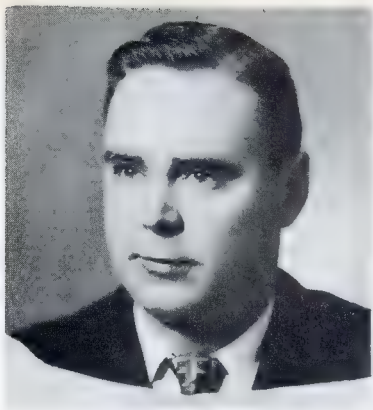


Evans, Stanley Joseph



Fegan, Gerald Francis

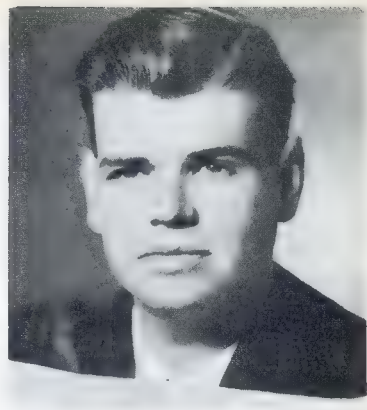
"Don't talk when you should be listening."



Finlayson, Theodore A.



Gagnon, Pierre Daniel



Gibert, Ronald Fernand

"Confidence in God and in oneself is the key to success."



Gombay, Anne

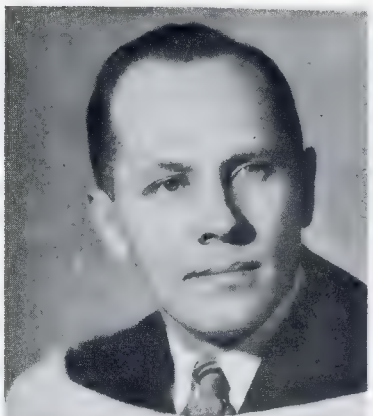
"Learning makes a man a fit companion for himself."



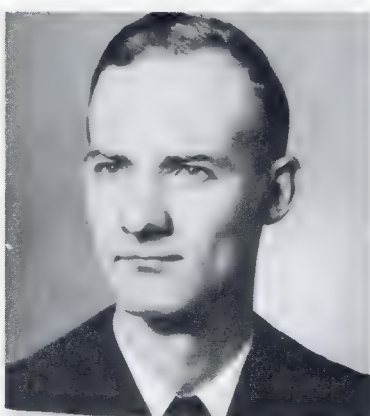
Granovsky, Albert



Heathcote, George Eric

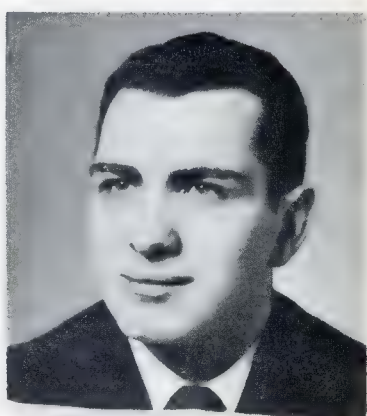


Iszkow, Mikolai A.



Juhl, Harold Gunther

"... a time to say hello, a time to say goodbye."



Kaplan, Irving Hyman

"Happiness is not attained by doing what one likes, but by liking what one has to do."



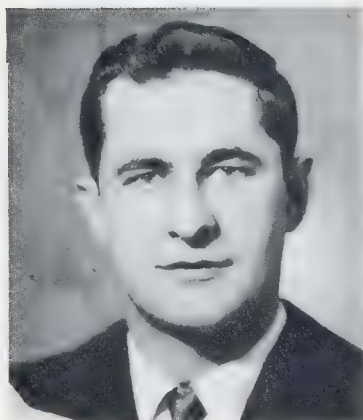
Keleher, Paul
"Actis Non Verbis."



Klimes, Arthur Stephen



Kosacky, Dale



Koscher, Joseph
*"I have never met a perfect man;
 when I do I shall ask him how he
 got that way."*



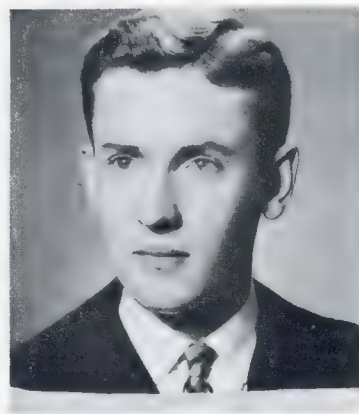
Krantz, Abraham M.
*"Beloved is man for he was
 created in the image of God."*



Kurland, Max
*"Knowledge is like money; it is
 never adequate."*



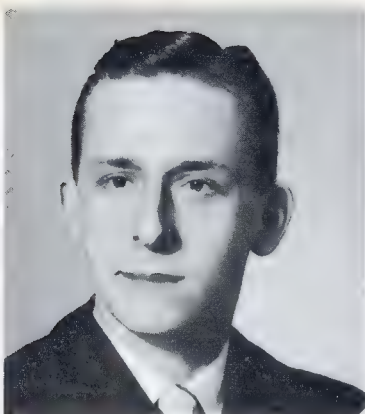
Kutzman, Herbert C.
*"Set yourself a goal — then
 beat it."*



Lafrenière, Raymon J.
*"Je travaille de mon mieux; quant
 aux résultats de mes efforts, je
 m'en remets au destin."*

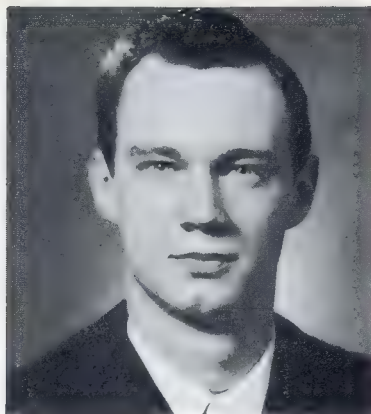


Lapointe, Richard S.
*"For they can conquer who they
 believe they can."*



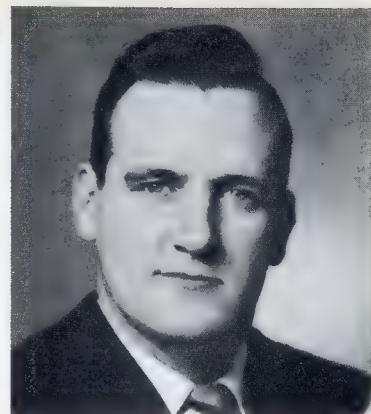
Laramy, Theodore R. P.

"The first thing is to find out everything everybody else knows, and then begin where they left off."

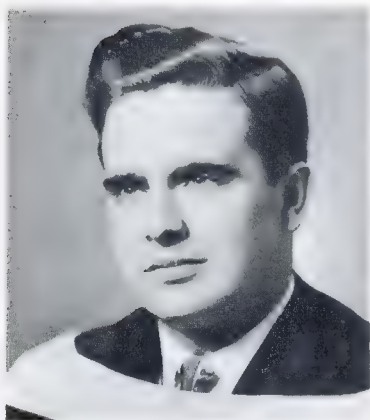


Levins, Thomas Lovett

*"Merrily, then, my little man
Live and laugh as boyhood can."*

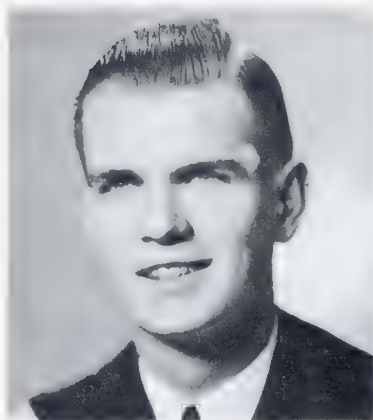


Luggar, Denis Edward



MacGregor, Andrew Conan

"Make a million first, then decide what you want to be."

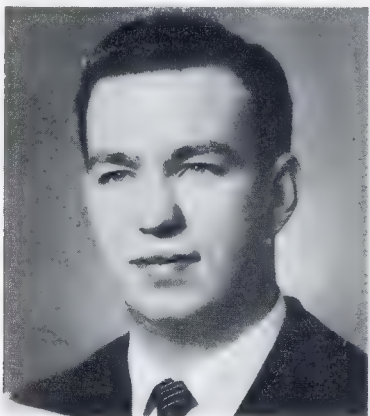


Mackay, Gordon Robley

"Manners maketh the man."



MacLean, Angus Sinclair



MacLellan, Allan John

"Knowledge is easy to carry around."

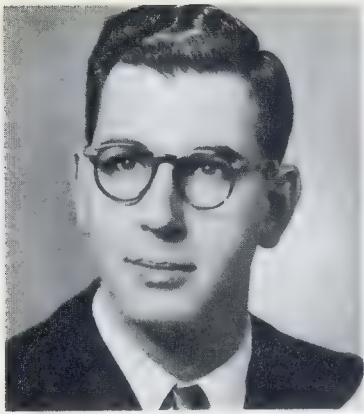


Maide, Erika



Mantel, Ansgar

"Dum Spiro, Spero."

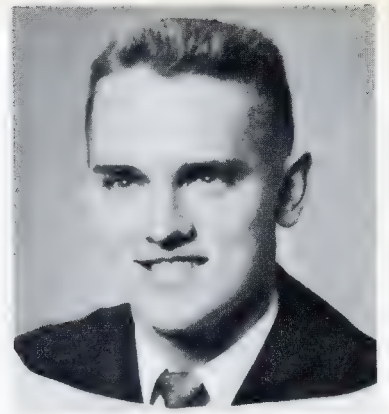


Marcovitz, Jason B.

*"Work has killed many a person,
but it'll never get me."*

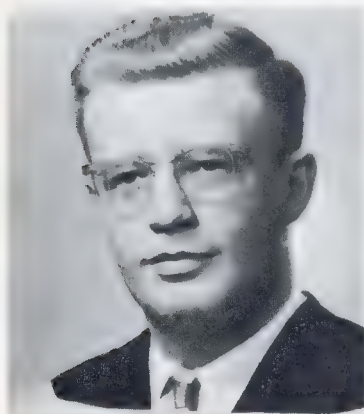


Martyn, Ellroy



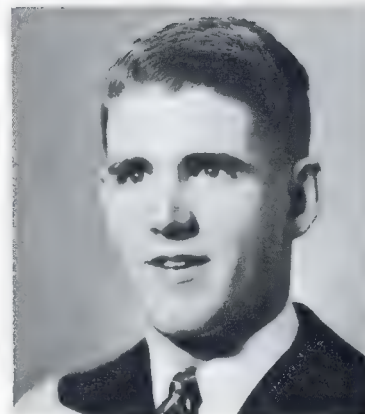
McCaughan, John

*"An expert is one who knows
more and more about less and
less."*



McEvoy, H. Stuart

*"The greatest of faults, I should
say, is to be conscious of none."*



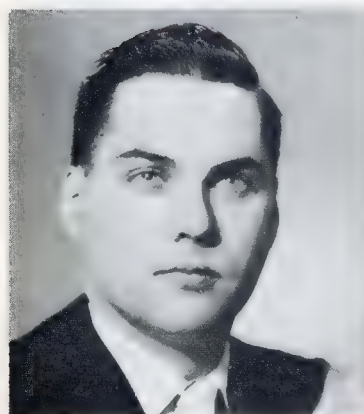
McKeown, Hartland John

*"He who is silent knows when he
is well off."*



McRae, Gerald Travers

"Keep smiling."



Murphy, Terence P.

*"No wise fish ever goes anywhere
without a porpoise."*

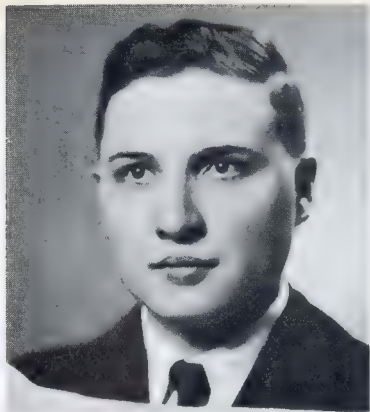


Nako, Gordon

"Nothing succeeds like success."

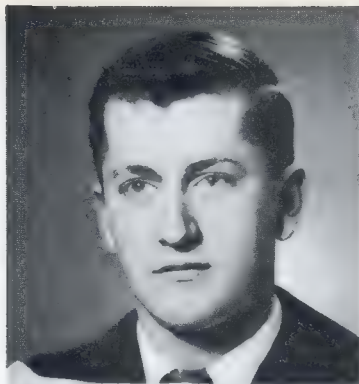


Neuer, Leon



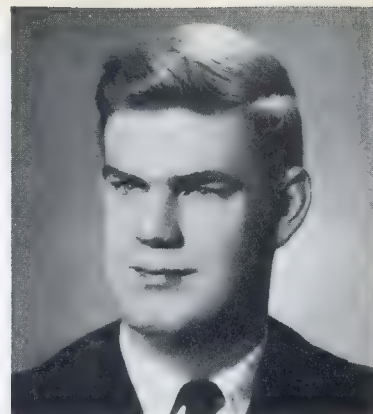
Pearson, Michael Frank

"Let reason and common sense prevail."



Pepkowski, Michael P.

"Man is born free, and everywhere he is in chains."



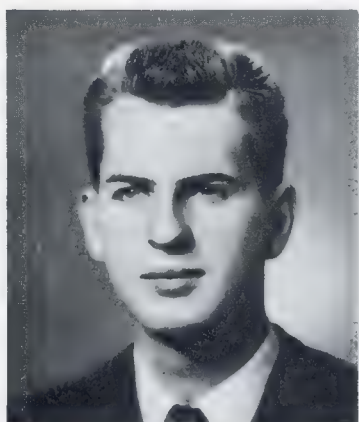
Reid, Loyal Linton, Jr.

"A simple child, that lightly draws its breath and feels its life in every limb, what should it know of death?"



Rodan, Pinchas

"Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave."



Robb, David Allanson

"A horse, a horse, my kingdom for a horse."



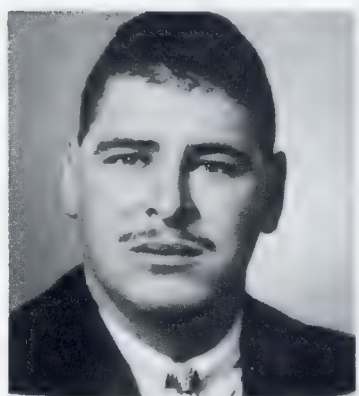
Rubinstein, Jay Irving

"I do most of my work sitting down; that's where I shine."



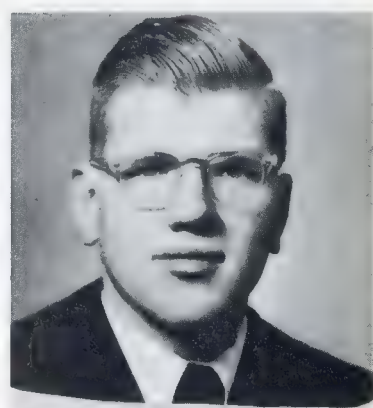
Rudich, Morris Phillip

"Where is the knowledge we have lost in information?"

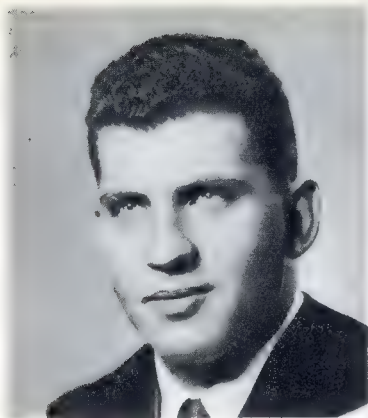


Schwartz, Stanley O.

"For when the One Great Scorer comes to write against your name, He marks — Not that you won or lost — But how you played the game."

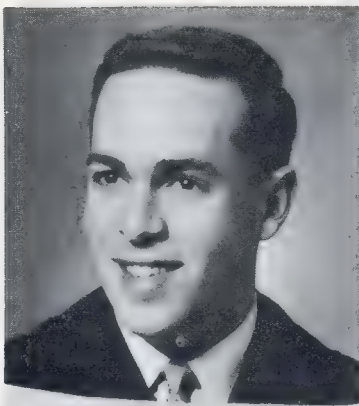


Seely, David Henry



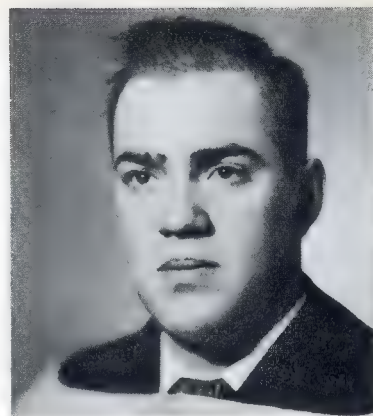
Shapiro, Peter M.

"All that glitters is not gold."



Sheiner, Gerald

"It takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that."

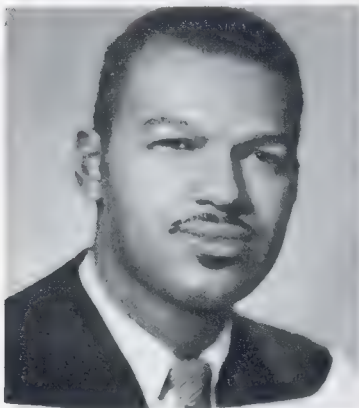


Silver, Joseph



Silverman, Allan

"Knowledge is more than equivalent to force."



Simmons, Kenneth Dewey

"Destiny, Paris, Destiny."



Slachta, John

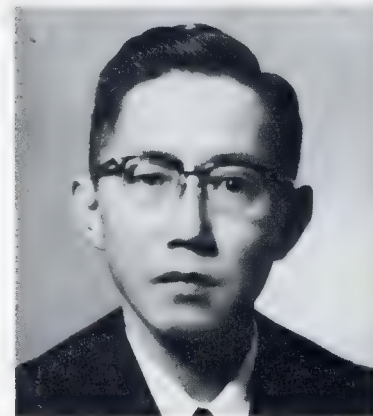


Tattersall, A. George



Teitelbaum, Edith M.

"Nothing is too hard for you if you wake up your mind to do it."



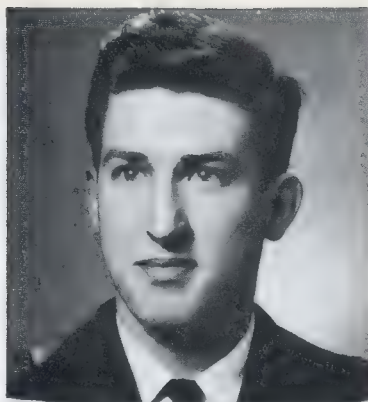
Tokai, Harold Hideo

"Maximum result with minimum effort."



Vahtrik, Uno

"Per Aspera ad Astra."

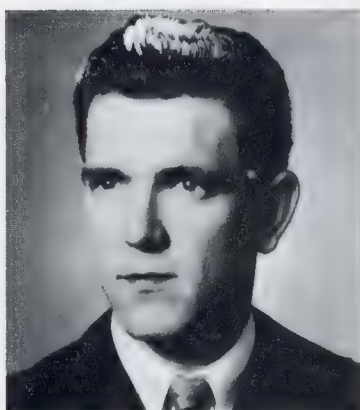


Vandewater, B. C. Neil

"Knowledge is a valuable asset, but the art of applying it is an achievement."

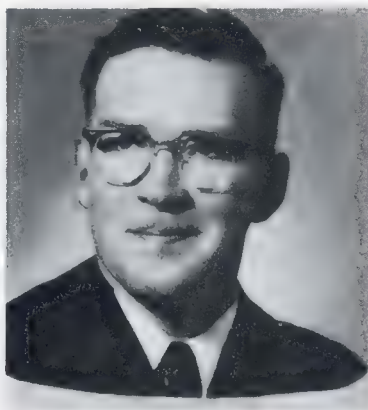


Vasari, Stephen

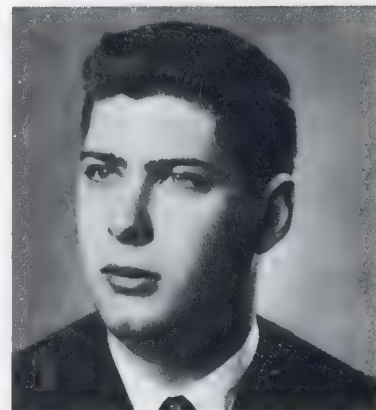


Voizard, Gilles Paul

"To criticize is easy, but to create is much better."



Waddington, William H.



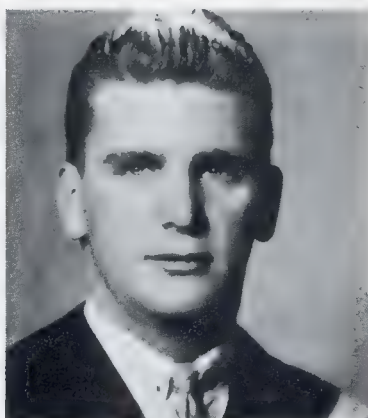
Walfish, Allan Leonard

"Men think highly of those who rise rapidly in the world; whereas nothing rises quicker than dust, straw, and feathers."



Walker, Alvin Richard

"Everything cannot be accomplished today, but something can."



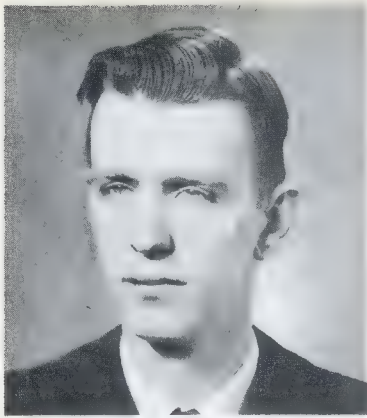
Wanner, Jacques Maurice

"The roots of education are bitter, but the fruits are sweet."



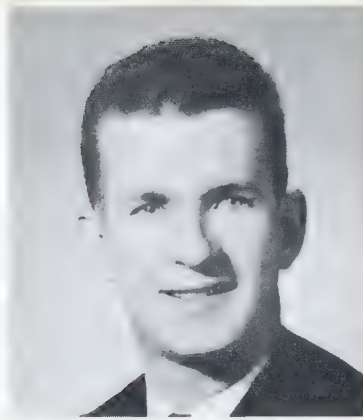
Waslyk, Harry Peter

"Choose the best, custom will make it perfect."



Watson, James Douglas

"In all sciences error precedes the truth, and it is better that it should go first than last."



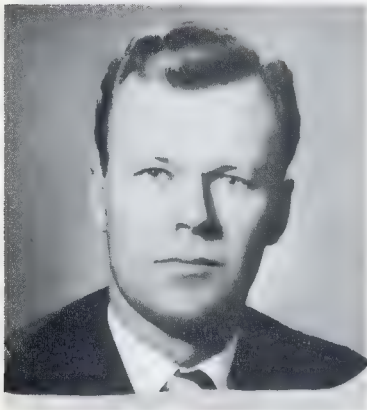
Webb, Gordon H.

"I feel that I am fortunate to have such facilities as those of Sir George Williams College available for the extension of my education."



Winter, Francis Robert

"Respect the opinion of others but act upon your own."



Woodward, George A.

"While we stop to think we often miss our opportunities."



Xenos, Christina

"He that thinks himself the happiest man, really is so; but he that thinks himself the wisest is generally the greatest fool."



Delletler, Y.



Lebeau, Marshall F.

"From each according to his abilities, to each according to his needs."



Sura, Frank



Sylvestre, John

"Education is a candle. It merely lights the path to wisdom if we would walk that way."

List of graduates absent at the time of photographing

arts

Lambrou, Christos John
Lief, Margaret Amy
Morgan, Jan H. (Mrs.)
Neylan, Francis Craig

Rogers, Eleanor K. B.
Roussopoulos, D. I.
Staples, George Pellew
Sodo, Helen

Thornton, John James
Trevil, David
Williams, David Peter
Yurechuk, Gerald I. W.

science

Bedford, Frederick W.
Bleau, Jean-Jacques
Dioszegi, Otto A.
Hayles, Altamont S.
Krish, Andrew
Krupey, John
Larsen, Rune Berndt

Lathey, John Henry
Lewis, Lorna M. M.
MacKenzie, Catherine H.
McBroom, Walter Wilson
Melia, Leslie W. J.
Mermelstein, Robert
Mohid, Mohameo Zainul
Richard, Gilles B.

Smith, Ian Edward
Stevens, Weldon, Russell
Thumm, Walter Dolf
Wasylciw, Walter
Williamson, George, Arthin
Williamson, Paul E.
Shirlah, R. J.

commerce

Bjorklind, Eric Knute
Dephoure, Norman Bruce
Dionne, André Ray
Einhorn, Lajos
Elliott, Frank H.
Gariepy, Robert Edward
Goulet, Charles R.
Gruen, Tobias
Hilborne, Edward O.

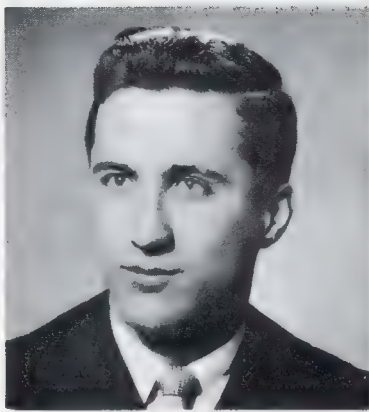
Howard, Duncan Jeffery
Humchack, John
Johnson, David Morris
Jurshevski, Harold W. J.
Kisielewicz, Tadeusz
Lebeau, Marshall, Frederick
Lemkin, Saul
Marrotte, Arthur D.
Marquette, Rutledge P.

Nutter, Fred Heinz
Paquin, Peter Paul
Pelletier, Yves Pierre
Presho, Robert A.
Richardson, George D.
Swan, Richard Andrew D.
Thibault, J. M. M.
White, John Thomas F.
Wild, Leslie Michael

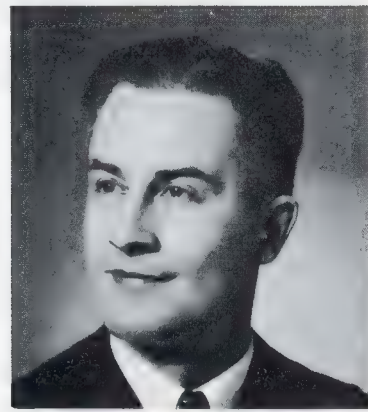
'56 ARTS FALL GRADUATES



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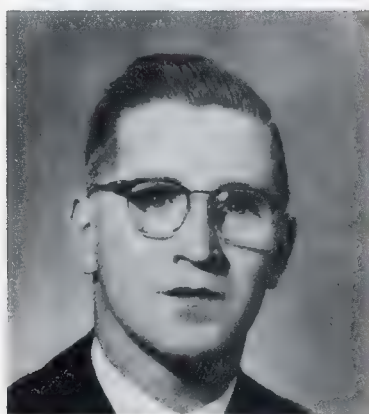
Chiarelli, Eli



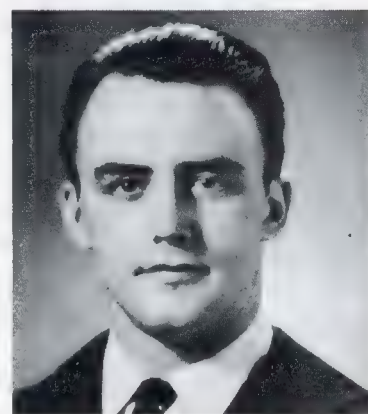
Clark, Leslie James Burgess



Glazer, Robert Daniel



Ingram, Alastair MacDonald



King, John Ferguson



Macnab, Iain Corbett Stark

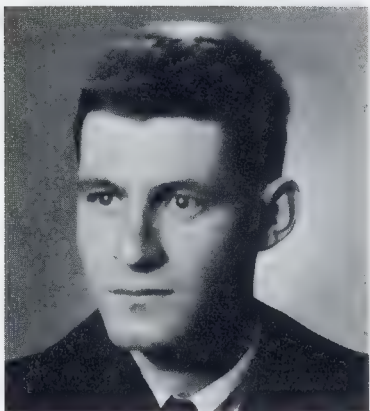


McKeever, Alice Josephine

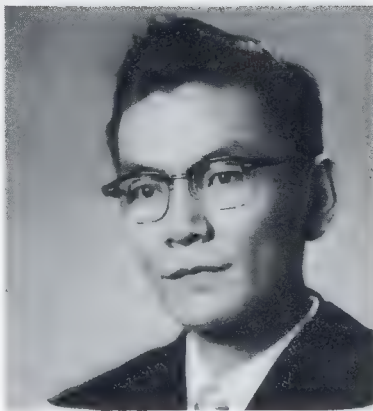


Moerschner, Kurt Fritz Werner

'56 ARTS FALL GRADUATES



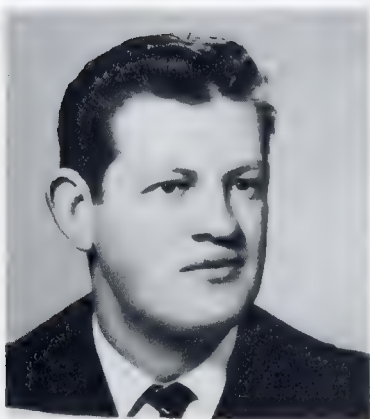
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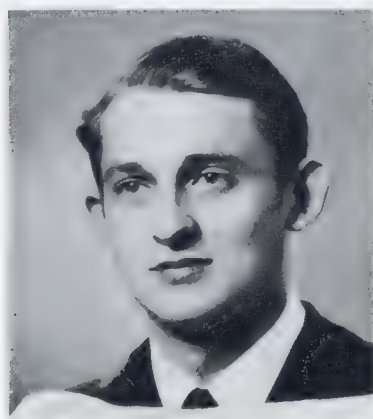
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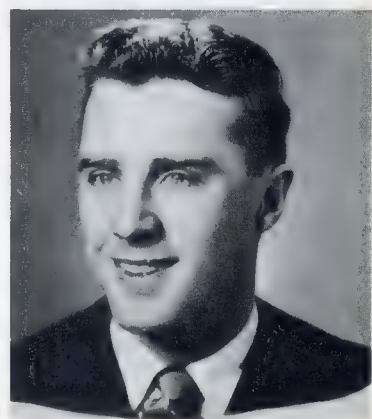
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Thaw, Julius Allan

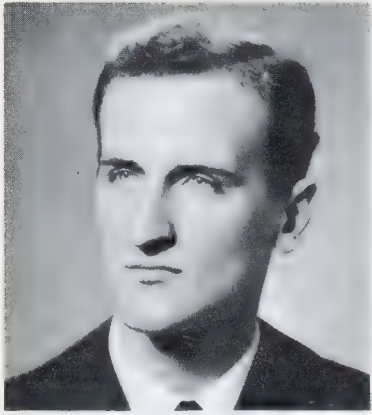


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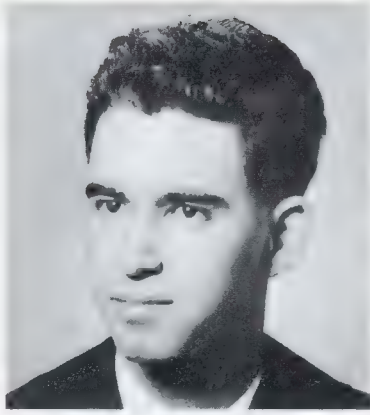


Wiseman, John Mervin

'56 COMMERCE FALL GRADUATES



Bielski, Walter



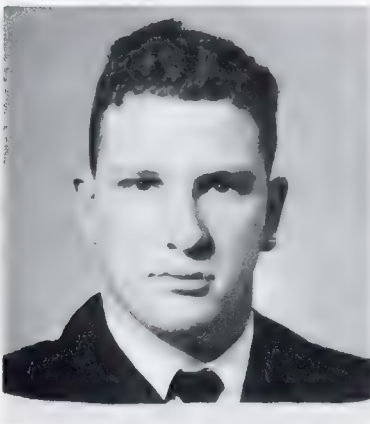
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Clare, Joseph



Croll, Reuben Hirsch



Davis, Moses



Delaney, James Donald



Kahn, David

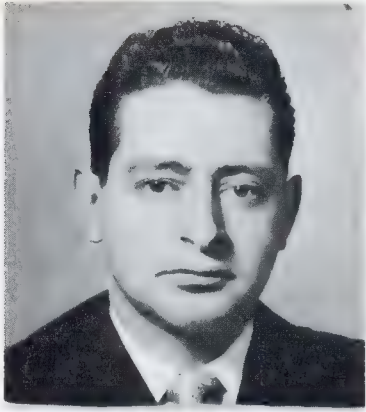


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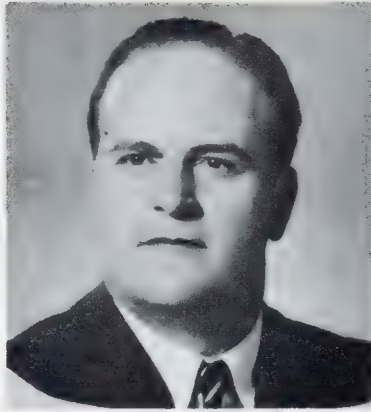


Rosen, Hascal Allan

'56 COMMERCE FALL GRADUATES



Schaffer, Norman Harold



Séguin, Joseph Gérald Hubert

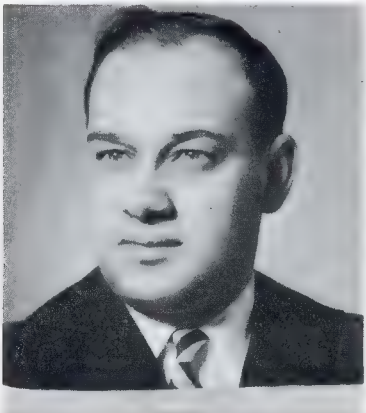


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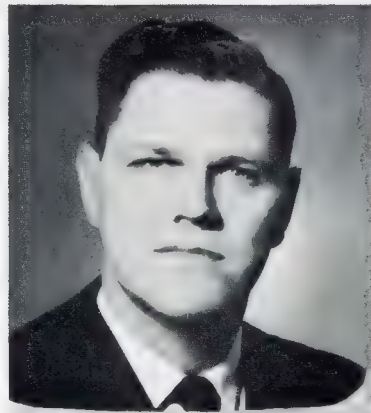


Strypchuk, Michael

'56 SCIENCE FALL GRADUATES



Bettman, Ephriem

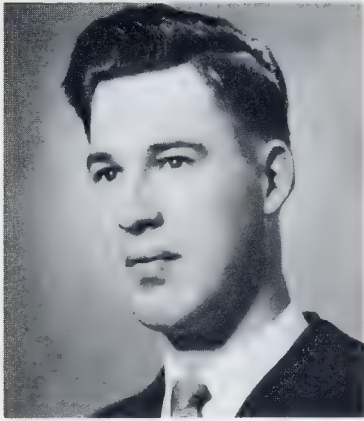


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Dolhyi, Eugene

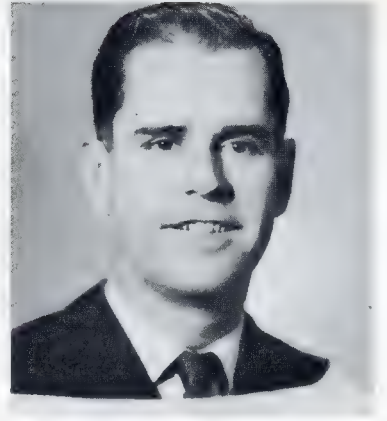
'56 SCIENCE FALL GRADUATES



Frossard, Albert Francis



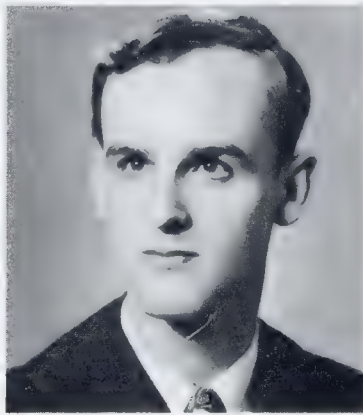
Michel, Beno



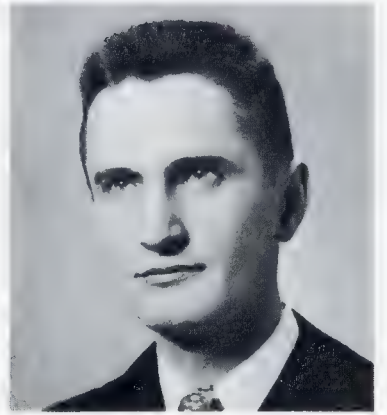
Paquin, Reynold Joseph Jean



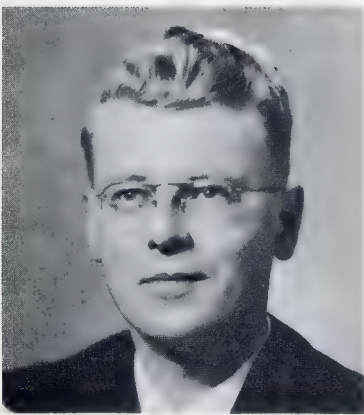
Riddell, Robert Strang



Shortland, Ernest Frederick



Szawlowski, Romuald Joseph



Wallace, William Robert John



Tomasek, Otto

Prizes and Awards

Canadian Association for Hebrew Education and Culture Prize

for excellence in the study of the Hebrew Language.

James Bruce Robertson, B.A., and Haskell Greenberg.

The Canadian International Paper Company Prize in Biology

for the graduating student with the best record of work in the field of Biology.

Janine Pannek, B.Sc.

Canadian Industries Limited Prize in Chemistry

for the graduating student with the highest standing in Chemistry courses.

Robert Mermelstein, B.Sc.

The Chemical Institute Prize

for the best third year student entering fourth year and majoring in Chemistry.

Edgar Brichta

Psychological Association of the Province of Quebec Prize

for outstanding work in Psychology.

Goldie Yelin Freedman, B.A.

Prix Villard

pour récompenser l'étudiant qui s'est plus intéressé et distingué dans l'étude de la langue et de la littérature françaises.

David Edy

The Sun Life Prize in Economics

for the graduating student with the highest standing in the Economics major.

Frank Roseman, B.A. (Dec. 1956)

The Mappin Medal

for the highest ranking graduating student in Science.

Gregor Myer Belkin, B.Sc.

The Frosst Medal

for the highest ranking graduating student in Commerce.

Edith Tumarkin Teitelbaum, B.Com. and Clifford Gilbert Adams, B.Com.

The Birks Medal

for the highest ranking graduating students in Arts.

Goldie Yelin Freedman, B.A., and Sarah Mabel Raudorf, B.A.

The Lieutenant-Governor's Bronze Medal for Mathematics and Physics

for the highest ranking graduating student in Mathematics, or in the combined fields of Mathematics and Physics.

Frederick Warren Bedford, B.Sc.

The Lieutenant-Governor's Silver Medal for Political Science

for the highest standing in the Political Science major.

Cecil Ross Gledhill, B.A.

The Governor General's Medal

for the graduating student showing the highest achievement in the field of English Language and Literature.

Thomas Andrew Reisner, B.A. (Dec. 1956)

Board of Governors' Medal for Creative Expression

for outstanding creative ability in the fine arts.

David Aaron Trokeloshvili, B.A.

First Graduating Class Award

for outstanding new contribution to the student life of the College.

David Peter Williams, B.A.

Association of Alumni Award

for the outstanding commendation of his fellows and of the Faculty.

Herbert Stuart McEvoy, B.Com.

Fred Kerner News Writing Award

Fred Gricman and Ken Shindler

The Paul Branchaud Trophy for the Georgian's Best Editorial

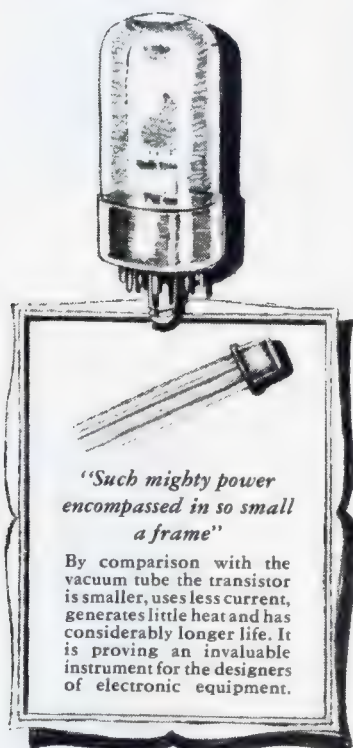
Ernest Tucker

Georgian Gold Pin Awards for Outstanding Contributions to the Georgian

Larry Nachshen, Fred Gricman and Ernest Tucker.



What was the Unsolved Mystery of the "CAT'S WHISKER" Crystal Set?



In the early days of radio countless operators and experimenters, fiddling with the delicate adjustment of "cat's whiskers" and crystal, dreamed of solving the mystery of the crystal in order to provide the sensitivity and selectivity so sadly lacking in their crystal sets. The invention of the vacuum tube provided a means of fulfilling this need and opened the door to the electronic age. The crystal set, unable to compete with the superior performance of the vacuum tube receiver, was retired to the museum.

The invention of the transistor in 1948 by the Bell Telephone Laboratories provided the world with a more direct answer to that old dream. However, had nature been given a little help back in the twenties, man might have found in the crystal receiver the promise of great things to come.

The transistor is in effect a "crystal" that amplifies electrical signals. The crystals used now, although they are not the galena, pyrites, etc., of the old days, belong to the same class of materials known as semi-conductors.

In Canada the Northern Electric Company is "growing" germanium crystals and manufacturing transistors for a variety of purposes. By keeping abreast of developments in electronics in order to supply more and better equipment for Canada's communications systems, Northern Electric serves you **BEST**.

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6657-13

Preface and Introduction:



In this section of the annual what is revealed to you, is how, and of what students think of. With this appears our tribute to the Asian Studies Group and its outstanding executive, Gilles Richard, F.C. Hunnius, I. Perera, Francisco Tomas, Dimitri I. Rousopoulos. In general, what is that mysterious make-up known as the "student life". This is the subject-matter.

The student (perhaps not the average student, but the minority, the creative minority, for we do live in the age of the "mass man" and even a large portion of the student body has lost its identity), is a phenomena without parallel in any other sector of society. To him knowledge is not merely dead meat but rather to the contrary charged with a peculiar intensity and allegorical meaning, often the most insignificant acts become in some obscure fashion all magnetizing symbols. To many the material gain is the all consuming life-long ambition. To others the principle is more meaningful than the material end. Every act is given fullest significance, every uttered word — importance. Whether to eat animal

food or vegetable, whether to leave beard and hair uncut, whether to wear a military blouse or a flowing tie, a bourgeois costume or a working man's shirt, becomes matters of passion and banners of devotion.

The same pathos, and violent passion charges the most abstract theoretical arguments on philosophy or political economy and the minute discussions about the meaning and conduct of life. Conversation consumes the intellectuals, as a fever, as they feel the heavy weight of world-knowledge about them. Spending days and nights, weeks, months and years on end, discussing and re-discussing actions on which they are as yet powerless to embark. The corridors are seething with programmes and the classrooms filled with theoreticians and would-be leaders, juvenile in age but beyond their times: unaware mostly that the masses outside these walls are stubbornly passive and indifferent. However, this century is one of perpetual revolutions filled with electric sparks. Storms exist everywhere. Theory and physical might, intellectual programme, and people's desires, begin as always in time of crisis to approach each other.

The intellectuals, the only true cosmopolitans by their very knowledge and isolation sense that their day of inconsequence is drawing to a close; tired of a weary and ragged world, a world divided, they apprehend tomorrow for they might find themselves as before captains of multitudes and determiners of the world's destiny. With fiercer passion every day, upon reading the daily journals they fall to engaging in conversations of minuteness, stubbornness, sweep and fury known only in the history of man. The conversations carry on everywhere, in ivory towers, into the cafes and hovels, lodging houses. So great the turmoil and the chatter, so unearthly the hours kept, so furious the quarrels, that oftentimes it becomes commonplace to see advertised: "Roomers Wanted-No Students".

The student, recruited simultaneously from the more generous sons and daughters, of the plutocracy, and from the plebian youth: from the highest above and from the deepest below. Held together, neither by a common social origin and status, nor by a common role in the social process of production. Held together, by a pursuit of knowledge, by the search for individual betterment, by a common

alienation from, and criticism of existing world society, and a common indivisible conviction in the sovereign efficacy of ideas as shapers of human life. Precariously suspended as in a dark void they are to be found between an uncomprehending bureaucracy above and uncomprehending, unenlightened mass below. Their mission as independent thinkers is to be critics of the contemporary world in which they have no place and prophets of a world which has not yet come into being. They anticipate and oversupply in advance the requirements of a world that is too slow in progressing, and seek to serve people who have no use for their services. While they seek to serve the unreceptive present, at heart they are servants of the future. With all their being they long for its coming.

Gentle dreamers, reformers, and humanitarians, they are constantly being punished for mere dreaming and forbidden to dream. In spite of themselves they are driven into open rebelliousness, a mood so general amongst students that they are regarded by the elders most unflatteringly. The better to regiment them and set them apart, they are often taught the sweetness that does not exist in the commercial material world. Many become lost and broken, many more forsake their generous vision as they grow older and adopt themselves to a career under the existing order of things. The noblest and the best seek to merge themselves with the people — who usually do not receive them; or hurl themselves single-handed, or in desperate little bands, against the still unshakable leviathan of ignorance, or finish out their lives dreaming of freedom, and drawing utopias on the backboards.

Culture above all is a perpetual source of torment to them. Their inherited or acquired privileges burden many with a sense of guilt. How could they enjoy things of the spirit while around them the people remain in darkness? Their deep love for knowledge is transformed into passionate hatred of all that is ignorant, backward, and degrading, and into a fierce belief in the nobility of the future and their mission in the world. They often become tortured by a sense of their own powerlessness, or they sometimes become more reckless in the scope of their dreams. Thought and feeling acculated potential like a dam holding fast the sourceless waters. Over and over again they solve in agonizing theory the problems they are forbidden to touch in practice. They construct grand systems, embracing the whole of humanity.

Each new year and new class sees a renewed vision of an evangel of universal salvation: through science, through the negation of tradition, convention and nationalism, through literature and criticism, through nonresistance to evil, sometimes some think through the return to the village commune or primitive Christianity, through anarchism, agrarian socialism, through the now dying communism, through the aborning world state — whatever the gospel of the movement its disciples are ready to live by it and die for it and remake the world utterly in its image. Not having much else to live by, often they acquire the power of living by ideas alone. But this energy of damned-up thought, prevented from overflowing into action charges the atmosphere, a sense of coming storm and apocalyptic revelation pervades many great and small works, with the need to synthesize, to unify the suffering world. But the how? and the Why? are everywhere. That is student life. Without losing its gaiety, it is yet grotesque and savage, full of violent and incomprehensible actions, mixing consciously the black, the yellow, the white, full of noble idealisms, fantastic experience, weird gesticulations, terrible caricatures that come close to tragedy, laughter that verges on hysteria, nationalities which are no longer composed of nationals thrown together.

Amongst the beauty, and because of the pain, the sensitive suffer, there appears eroticism, suicide embraced with headlong extremism. Out of the pain, the bestial rawness comes out, if only as a shell for protection, the toying with the incest, voluptuousness, physical joys; ridiculing those who spend their time on politics or knowledge; the admonition to live like animals, to follow instinct and impulse, to abandon principles, plans, regrets, and to use reason only as devil's advocate an instrument for liberating oneself unsuccessfully from all codes, conventions and principles — this end being that of the sometimes poetic and powerless dreamer, the weak. For out of these same taverns, cafes, brothels arise those, eyes glazing, screaming like young eagles "A bas la guerre", "Guerre à la guerre", "World brotherhood", "Racial Equality" and others slogans, realizing that the progress of the world is based on the sacrifice of a few individuals.

This weird and clairvoyant compound is but one aspect of student life. This then is the concoction, the mixture. The embryonic stage of struggles for freedom, new ideas, new oecumenical conceptions, new sciences, new genius.



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1957



An Escape

By
FRED GRICMAN

Three days we had been waiting for this night. Three long days while the slow moving train from Warsaw carried us to the frontier village. Pan Berzynsky, a squat Polish peasant met us at the station.

"I see you've made it, Mister Berson", he said quietly to my father. "Hurry, and follow me to the wagon. My mother picked up her little valise and grabbed me by a hand. Quickly the four of us acrossed the little court yard. Near a lamp-post two German soldiers stood talking to a girl. A streak of light from the gas lamp glistened on the cold steel of their bayonets. They glanced at us as we passed them. Suddenly, the girl leaned over to one of them, and whispered something. The soldier began to laugh.

"Damn border guards all over", Berzynsky murmured as the wagon rolled through the gate. "They got a party of Jews last night."

The night was cold and moonless. A gloomy stillness seemed to envelope the countryside. Now and then the wheels squeaked as the horses responded to the whip. When we entered a forest the darkness became thicker. After a while the peasant turned around on his seat and said: "How did you manage it on the train?"

"My son and I don't look like Jews too much", my father said. "I had my wife sitting near the window all the time."

"Well you have been darn lucky so far", Berzynsky said.

"Amen", whispered my mother and drew me closer to her.

We rode in silence for maybe an hour. The forest ended. I raised myself in the wagon and looked around. A little light blinked ahead of us. Soon I could make out the outline of a peasant house. Then another. We were coming into a village. Berzynsky stopped the wagon near the third house, and whistled softly. A door opened and a tall peasant woman wearing a shawl ran over to us. Some where near a dog began to bark loudly.

"Get them quickly into the house. I will be back in an hour," Berzynsky said.

"Be careful, Stasiuk" said the woman.

We followed her into the house. A smell of freshly baked bread hit my nostrils, after the door shut behind us.

"I am hungry, mother," I began to say.

"Be quiet!", the woman shouted at us. "Take your brat to the next room, and make sure he keeps his mouth shut".

My mother looked at her, but didn't say anything. We entered a small dimly lit room. A man and a woman sat on heap of hay in the corner. They jumped up when they saw us come in. The woman came over. She wore a ruffled cloth coat, and looked pale and sick. She looked down at our two valises and said. "We are from Cracow. My name is Helen Bernstein. This is my brother Saul." She took a step closer to my father and asked. "Do you think we will make it?"

"We must have faith", replied my father. The peasant woman reentered the room holding a loaf of bread. She threw it down on the hay beside us and walked out again. My mother took out a small penknife and cut the loaf in two.

"Have some", she said to the young couple. I began to chew the hot and sticky bread. It smelled good. The room became cosy and warm. I fell asleep.

I was awakened by Berzynsky's tense voice, "Get your things and come outside. Remember not a whisper out of any of you, out there, or we will all get it."

He handed some rags to my father and the other man. "Wrap these around your shoes".

"How far is it to the river?" asked the man.

"About a mile. We won't be safe till we cross to the other side. Now remember I don't want to hear any noise. When we get to the path hold on to each other's clothes, and follow me at all times.

Understand?" We nodded. My mother shoved a piece of bread into my coat. The couple adjusted each other's knapsacks. Slowly Berzynsky opened the door and looked around carefully. "Let's go," he said.

It was still quite dark. Silently we began to walk along a field. The young couple holding hands followed the smuggler. The three of us followed them. A cluster of bushes began where the field ended, Berzynsky motioned us to stop. "The path is to the left of us", he whispered. "We are nearing the river. Keep your heads down and walk slowly."

The silence became unbearable. Suddenly the young woman began to cough. Desperately she tried to muffle it with her hands. It was no use. The cough became louder with every second. Fear held us in its grip. I felt my father's hand tighten around my wrist. Was this the end of our escapade? Back to the ghetto? the wall? the black uniformed S.S. men?

"Cursed Jewess, what are you doing to us", the peasant's voice raged with fury. "Run! Run for the river!"

"Halt! Who goes there?" A thick German sentry's voice rang out on our left.

"Don't stop! Run, Run!" Berzynsky shouted.

A bright yellow rocket burst in the sky. I heard

a shot. The coughing woman's mortal scream pierced the air.

"They killed her. They killed her", Bernstein cried out and began to run back.

"Don't stop! Or we all will be dead!" Berzynsky shouted.

Oh Lord, how we ran. My heart thumbed wildly; sharp needles of pain exploded in my lungs. And suddenly the welcoming sheen of the river appeared before us. We rolled into a narrow boat.

Berzynsky rowed furiously. I saw a group of Germans running out on the beach as another rocket burst in the sky.

"Drop to the bottom", shouted my father, as little squirts began to appear around the boat. Berzynsky hunched and continued to paddle. The shooting stopped. With a screeching noise the boat lurched against the river bank.

"It's all right. We have made it!" Berzynsky said.

We sat up. "Now let's have the money," the peasant said abruptly. My father took out some bills and began to count. I went over to him and looked at his face. Smiling he raised me in his arms and said, "We escaped them, my son. Thanks to the Lord of Israel we did."



Negro Poetry

By ERNEST TUCKER

Born in slavery, nurtured in poverty, prejudice, discrimination and hatred, the American Negro has evolved a sensitive, introverted being, who has critically looked at the democracy he lives in, and has bitterly cried out against it for not strictly holding to its just bounds.

Hand in hand with the evolution of the modern Negro, the poetry of the Negro has developed. For the most part it was a sharp cry against injustices in the American form of democracy and its aim was to hold democracy to a strict and just account.

Modern Negro poets have moved away from the old, self-apologetic form of writing. Few of them try to amuse their audiences solely by presenting the Negroes in humorous situations. No longer are they concerned with pickaninies running around the hills of Kentucky stealing chickens or explaining why they are inclined to hate work. Modern Negro poetry is mature and it is also self reliant.

Its self reliance and maturity rests within the poets themselves who have looked into modern racial problems and have presented them without bias. They condemned Negroes if they thought them wrong. This influenced outside audiences who were eager to get reliable inside views on racial situations. This helped to widen their audiences who in turn gave this work a "second look" and found it to be presented in highly artistic forms.

The Negro poet, like any other poet, is an intense personality well aware of the problems of his time. The conditions that exist help to shape him. What he considers poetry to be affects his art form. Is poetry political? Is it a cry against social conditions? Economic conditions? Is it pure? Is it to amuse? To instruct? The answer the poet reaches is only relative. The main point is his intense personality that shapes human experiences into verse that conveys these impressions.

Negro poetry as a cry against social conditions started back in the days of slavery in America. But long before this cry went out, Negroes had established themselves as poets in America. Phyllis Wheatly, a captured slave, was born in Africa in 1753 and was taken to Boston where she was sold into the household of John Wheatly in 1761. At

seventeen she was writing good verse in spite of her lack of English a few years before. She was taught English literature and grammar by her owner's daughter.

She won the admiration of George Washington and Thomas Jefferson. In 1773 she was given her freedom and sailed to England where she was accepted in high literary circles. Her only book of poetry was published in London. In none of her poetry is there any trace of a crying out against social conditions. This was due to the fact that although she was a slave, she was never treated like one. She wrote a poem, "His Excellency General Washington" for George Washington and while still a young girl she wrote:

While thousands muse with earthly toys

And range about the street,

Dear Phyllis, strive for heaven's joys

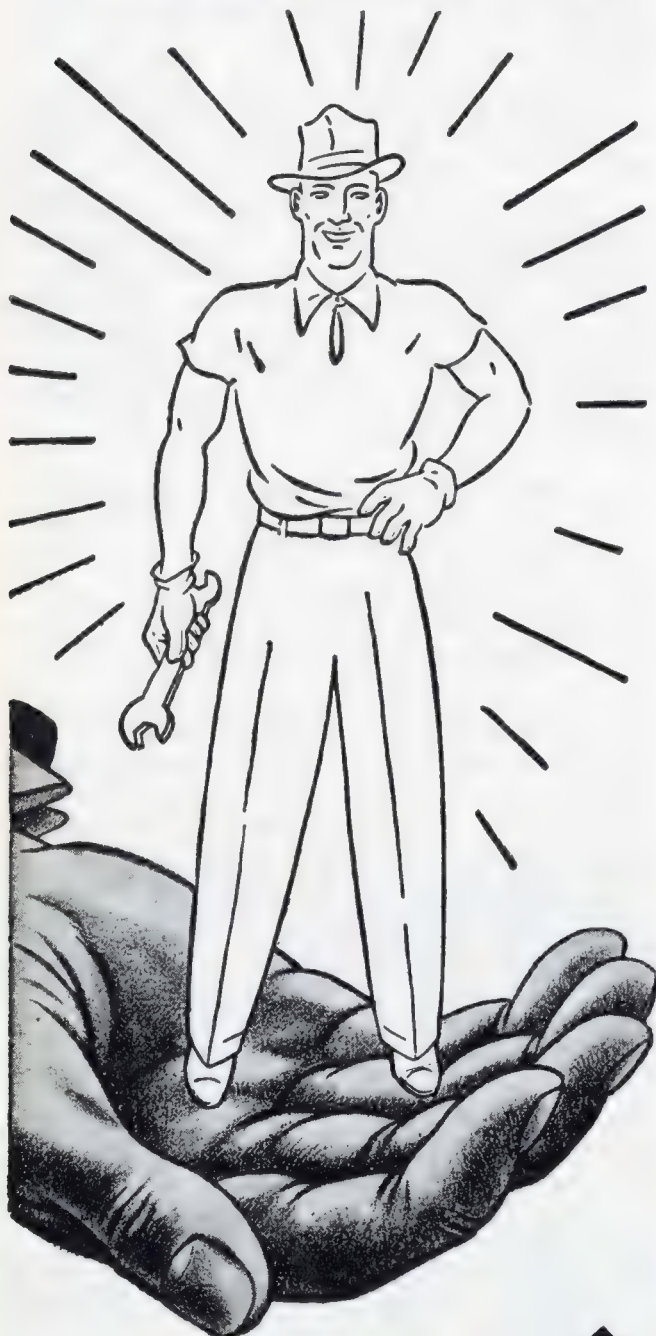
Where we do hope to meet.

The work of Phyllis Wheatly and a few other "preacher poets" show that from early days in America, Negro poetry had been flowing along the tributaries of American literature. Like Topsy, it grew up as a "republic of literature" within a "republic of literature". But with the coming of Claude McKay, Countee Cullen, and Langston Hughes around 1925, it suddenly took a turn and swished out from the tributaries into the mainstream of American and world literature.

This new poetry was partly due to the migration north of many Negroes during the First World War. While the war was on, racial tension was lessened because there were the Germans to fight, but at the end of the War, Negroes who had moved into low tenement houses in Chicago, Washington, D.C. and Harlem brought out new social problems in the north. Violence broke out and race riots followed.

Responding to these conditions, Negro poets spontaneously caught up the feelings of their people and expressed them in their poetry. These were realistic experiences. The poets couldn't laugh at their own people lying around them with blood oozing from

MEET Mr. A-C



**CANADIAN
ALLIS-CHALMERS**

LACHINE, QUE. • ST. THOMAS, ONT.



WHO IS HE?

Mr. A-C represents Canadian Allis-Chalmers, and all of Allis-Chalmers. You've seen him in the churches, schools, stores... or met him at civic, social and professional meetings. You've seen him in the shops and offices producing for the betterment of people everywhere, whether in peace or in war.

Just who is Mr. A-C? Because the answer to a question like that is complex, it is easy for people to pick up mistaken impressions.

For the sake of the record, let's take Mr. A-C apart and see who he really is.

WHO IS CAPITAL?

Capital doesn't wear a silk hat at Allis-Chalmers. "Capital" consists of more than 47,000 shareholders. Mr. Capital might be a grocer, a farmer, a widow, a school teacher, or YOU. He might be a company employe in the office or shop or an officer of the company.

This is an example of democratic ownership distinctive in the history of large corporations.

WHO IS MANAGEMENT?

Management is the guiding hand (or head) hired by the owners to make an organization tick—and click! Management coordinates the efforts of individuals and sets the direction the company travels.

Who is Mr. Management at Allis-Chalmers? Not just the officers and division heads of the company. Management is the salesman in the field, the foreman in the shop.

Management is every employe from errand boy to president who contributes by word and deed to the progress of the company.

Speaking of errand boys, one of the top officers of Allis-Chalmers started with that job. Three others started as student engineers. Five began in the sales organization, while another officer started as a machinist in the Allis-Chalmers shops. All Allis-Chalmers officers know the business from the ground up—through experience with the company.

Mr. Management doesn't wear a high wing collar at Allis-Chalmers. Neither does he have any monopoly on his job.

WHO IS LABOR?

The man who works in the shop is spoken of in the newspaper as "labor". Actually, he may be a skilled craftsman, as much as master of his trade as a dentist or a surgeon.

Actually he may be part of *Capital* through ownership of company stock.

The fact that he works with his hands makes him no less a part of Allis-Chalmers than the man or woman who works at a desk. The terms "Capital", "Management", and "Labor" are indefinite and overlapping. Many a man who works in the shop is actually a part of all three groups.

INTRODUCING MR. A-C

Who then is Mr. A-C? He is a combination of 47,000 shareholders, 40,000 employes, more than 5,000 dealers and their employes, more than 10,000 suppliers who furnish in excess of 100,000 separate items for manufacture.

His is a company which contributes something to better living in nearly every home in Canada and the United States—in supplying machines to grow and process food, generate electricity, pump water, build roads, produce building materials.

Mr. A-C is a potent contributor to the welfare and livelihood of millions of people. It takes the right hand, left hand, head, heart and pocketbook to achieve such results. No one part of him can do the job alone.

club and bullet wounds. Being sensitive, intense personalities, they cried out against these injustices in their poetry. They cried against the form of democracy that allowed these conditions to exist. Whether the poetry solved anything is beside the point, the real significance was that it showed there were real, sensitive artists among the Negroes and it brought them to the fore.

With these conditions and the days of slavery in mind, the Negro could never forget he was the least desired minority in the United States, so he has continuously cried against democracy.

Foremost among the modern Negro poets, protesting against the social conditions that existed, is Langston Hughes. He was born in Joplin Missouri, 1902. At fourteen he moved to Cleveland with his mother and in 1921 he entered Columbia University. He took to seafaring for two years and sailed to the coast of Africa. In 1929 he graduated from the Negro, Lincoln University in Pennsylvania.

In 1926 he won the Witter Bynner undergraduate poetry competition and later received Guggenheim and Rosenwald fellowships and a grant from the American Academy of Arts and Letters. Below is Hughes's "I, Too, sing America."

**I, too, sing America.
I am the darker brother.
They send me to eat in the kitchen
When company comes,
But I laugh,
And Eat well,
And grow strong.**

**Tomorrow,
I'll sit at the table
When company comes.
Nobody'll dare
Say to me,
"Eat in the kitchen,"
Then.**

**Besides,
They'll see how beautiful I am
And be ashamed —
I, too, am America.**

In "Merry-Go-Round," Hughes mocks a society that practices discrimination and his whole conception of it is that it is like a merry-go-round. After all, where does discrimination get those who practice it?

**Where is the Jim Crow section
On this merry-go-round
Mister, cause I want to ride?
Down South where I come from
White and colored
Can't sit side by side.
Down south on the train
There's a Jim Crow car.
On the bus we're put in the back —
But there ain't no back
To a merry-go-round !
Where's the horse
For a kid that's black ?**

From Hughes's scorn and pathos we turn to the strong, quiet defiance of Countee Cullen's "From the Dark Tower."

**We shall not always plant while other reap
The golden increment of bursting fruit,
Not always countenance, abject and mute,
That lesser men should hold their brothers
cheap —
We were not made eternally to weep.**

Countee Cullen was born in New York in 1903. As a student at New York University he won the Witter Bynner Poetry Prize, open to all undergraduates in American colleges. In 1926 he received his Master's degree from Harvard University.

In Claude McKay there is a much harsher defiance. McKay was born at Clarendon, Jamaica, B.W.I. in 1891. He was the youngest of eleven children and attended his oldest brother's school. At seventeen, he won a trade scholarship and was apprenticed to a cabinet maker. At twenty he published a book of dialect verses, "Songs of Jamaica" which earned him an award from the Institute of Arts and Sciences. He went to the U.S. a year later and entered Tuskegee Institute and later, Kansas State University.

Here is an excerpt from McKay's "White Houses."

**Your door is shut against my tightened face,
And I am sharp as steel with discontent;
But I possess the courage and the grace
To bear my anger proudly and unbent.**

"If we must die" was quoted by Sir Winston Churchill in an address to the American Senate during the Second World War. McKay wrote the

poem in 1919 during a series of violent race riots in Washington, D.C.

If we must die, let it not be like hogs
Hunted and penned in an inglorious spot,
While round us bark the mad and hungry
dogs
Making their mock at our accursed lot.
If we must die, O let us nobly die,
So that our precious blood may not be shed
In vain; then even the monsters we defy
Shall be constrained to honour us though
dead !
O kinsmen ! we must meet the common foe !
Though far outnumbered let us show us brave,
And for their thousand blows deal one death
blow !
What though before us lies the open grave?
Like men we'll face the murderous,
cowardly pack,
Pressed to the wall, dying, but fighting back.

Gwendolyn Brooks, the first Negro to receive a Pulitzer Prize, was born in Topeka, Kansas in 1917. She lived in Chicago all her life. In 1936 she graduated from Wilson Junior College which completed her formal education. Her poems first appeared in magazines and in 1945 she was selected one of the ten top women in the United States. She was given a grant from the American Academy of Arts and Letters and in 1946 she won a Guggenheim Fellow-

ship which was renewed the following year. Miss Brooks cleverly mixes world problems with racial undertones. "Kitchenette Building" is from her "A Street in Bronzenville."

We are things of dry hours
and involuntary plan,
Grayed in, and gray. "Dream" makes a
giddy sound, not strong
Like "rent," "feeding a wife,"
"satisfying a man."
But could a dream send up
through onion fumes
Its white and violet,
fight with fried potatoes
And yesterday's garbage
ripening in the hall,
Flutter, or sing an aria
down these rooms
Even if we were willing
to let it in,
Had time to warm it,
keep it very clean,
Anticipate a message,
let it begin?
We wonder. But not well !
not for a minute !
Since Number Five is out
of the bathroom now,
We think of lukewarm water,
hope to get in it.



A Sociological Analysis of the Student Body

by

FRED BILD and

EVA KORNPINTER

When we think of a rebel in any surrounding, we usually think of a radical, outspoken, often colourful, very articulate person. By making a systematic study of the student body of this college, we believe that we will be able to show, surprisingly enough, that this stereotyped image does not necessarily apply. As a matter of fact, it will be astonishing to quite a few, to discover that after a little logical thinking, the student who emerges as the rebel, is a type whom they had previously accepted as only too common.

Let us apply to this sociological phenomenon a celebrated sociological system; the system of social structure and anomie as developed by Robert K. Merton states that every society establishes definite and respectable goals for which every member should strive, he calls these the cultural goals. Societies also set up definite and respectable means by which these goals should be attained, these, Merton calls the institutional norms.

Thus, Merton describes society as a pattern of cultural goals and institutional norms, which are analytically separable, although they merge in concrete situations. Merton describes cultural goals as those purposes and interests which are held up as legitimate objectives for all, or for diversely located members of the society. These goals are more or less integrated and are put into some hierarchy of value, they become the "things worth striving for".

The institutional norms, Merton describes as those things which define, regulate and control the acceptable ways of striving for these goals. These norms are not necessarily related to norms of efficiency, for, while fraud, exercise of force, etc. may be efficient methods of achieving one's goals, they are not always within the norms. Thus, we have socially prescribed goals and socially acceptable means for attaining them.

Merton says that cultural goals and institutional norms do not always bear a relation to one another.

The cultural emphasis on goals varies independently of the degree of emphasis placed on the means, stress can vary from a heavy emphasis on the goals with not much consideration for the means, and vice-versa.

Merton has listed a typology of individual adaptation to these means and goals.

MODES OF ADAPTATION	CULTURAL GOALS	INSTITUTIONAL NORMS
1) Conformity	acceptance	acceptance
2) Innovation	acceptance	rejection
3) Ritualism	rejection	acceptance
4) Retreatism	rejection	rejection
5) Rebellion	rejection of both goals and means and substitution of new values.	

1) Conformity is the most common and widely diffused of all five types of adaptation, in a stable society. In this case, the individual accepts the right goals and goes about attaining them in the prescribed way.

2) Innovation occurs when the individual has assimilated the cultural emphasis upon the goals, without equally internalizing the institutional norms governing the ways and means for their attainment. This, the author says, is the trend in the U.S.A.

3) Ritualism is the result when the cultural goals are not adhered to, but the individual still gives great consideration to the means, and makes a ritual of them.

4) Retreatism is the least prevalent of all types of adaptation, it is in this category that we most frequently find deviants. These people don't get any of the rewards of the cultural goals, but they also don't suffer any frustrations from trying hard and failing.

5) Rebellion, says Merton, is the type of adaptation which leads men outside the environing social structure to envisage and seek to bring a new, that is to

say, a greatly modified social structure. Eventually, according to Merton, a rising class of such individuals will cause a revolution.

By applying to the student body of Sir George this typology of individual adaptation, we find types of students corresponding to each of these modes of adaptation. Let us take the culturally prescribed goal in this case as being to get an education, and the means as "going to college", i.e. attending classes and taking part in extra-curricular activities.

The Conformist

The conformist student is one who, accepting the goal and the means, wants an education, keeps up with his work, and fulfills all the requirements for a degree. He participates in extra-curricular activities, in more or less equal proportion to his formal studies. He is the all-around student. He will graduate with an education consisting of a "good mind in a healthy body", a so-called liberal outlook comprising a patronizing attitude to minority groups; and a college degree.

The Innovationist

This is the student who wants to get an education, but he cannot or will not accept the ordinary means of getting this education; he rejects the means. He is enrolled in the college as a formality, but he does not necessarily adhere to the regulations of the college. While he does take courses, he does not always do the prescribed work, but rather studies on his own anything which particularly interests him. He is always ready to disagree with his lecturers, and goes about getting an education in his own way. As far as extra-curricular activities are concerned, he will participate in them only if he thinks they will aid him in achieving his goal. This individual, however, even if he fails, will nevertheless have an education.

The Ritualist

This individual goes to college for the sake of "going to college", he does not care whether he gets an education or not. He has rejected the goal, but he fulfills his course requirements just so that he can remain at college. He spends most of his time with extra-curricular activities, he might vie for important student government positions or play basketball or cards "with the boys".

The female version of the ritualist is the girl who comes to college also just so that she can tell every-

body that she is a student. Her aim might be to find a husband. This student has lost sight of the goals and has glorified a part of the means.

The Retreatist

This sort of student rejects both the goal, that is, education, and the means; he is hardly known by the rest of the student body. Not only does he not make any effort to pass his courses, much to the consternation and disgust of most of his lecturers; but he also takes no interest in extra-curricular activities at the college. He is always about, looking on, and is the prototype of the bane of the existence of all keen rabble rousers, the apathetic student. When he sees that he will be flunked out, in order to maintain his status quo of "just hanging around", he will borrow notes or ask one of his more clever and obliging friends to write a term paper for him. But generally his time is spent sleeping in the common room, going to movies or reading the Herald. If, through no fault of his own, he manages to get a degree, he is looked upon by his admiring fellow-retreatists as a successful "con artist".

The Rebel

This individual rejects both goals and means, and substitutes new values for himself. He doesn't want an education, what he wants to learn is how to earn money; this is one type of rebel. He is not interested in extra-curricular activities, he wants only to get his degree as quickly as possible so that he can put it to good utilitarian use and raise his income. He takes the necessary course to get a degree, but the only ones which make any impression on him are those which will teach him how to manage better, or sell better or be a better executive; subjects like required English courses are useless as far as he is concerned, for he cannot find anything in them which is directly applicable to the world of making money. What do Shakespeare or Voltaire or Durkheim have to do with raising one's financial standard of living? he asks himself; of what immediate use are they to me? he can see none.

As we have noted, Merton says that enough rebels can bring about a revolution. There doesn't seem to be any doubt that the rebel we have described is quite frequently among us, indeed he is almost accepted. Therefore, we might well ask, are we in the midst of a revolution? or, has it already taken place; and have we accepted quite unwittingly, a new regime?



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Racial Prejudice

By

ROLF. O. KRUGER

In our day, racial prejudice has become a vast social problem that every thinking human being should be deeply concerned with. Until it is erased, those voices that everyday extol the democratic ideals of freedom and equality must fail to carry any conviction for us. But, racial discrimination has also aroused increasing concern. The social scientist for one has taken a harder look at the issues involved. His investigations have revealed dismaying facts but also some promising features. Promising in so far as scientific information will hand us the tools for the eventual elimination of the prevailing injustices.

It is perhaps needless to emphasize the detrimental effects of racial prejudice on the members of minority groups. Social psychologists agree that, as a result of segregation and other forms of discrimination, severe stresses arise in those discriminated against. The development of feelings of inferiority, of persecution, tendencies toward withdrawal and aggression, and special conflicts created by the discrepancy between democratic ideals and the practices of discrimination are the painful consequences of negative ethnic attitudes. For the minority group as a whole, racial prejudice means lower standards of living with all the attendant social problems they engender.

We must ask ourselves, why such discrimination? What is gained by it? The advantages accruing the majority are not too different to pinpoint. The obvious one is economic gain. The Negro, for example, is kept in a position of inferiority to prevent him from becoming a rival of the White in the competition for jobs. Aggression against Negroes who are economically successful are frequent. The economic motive for the suppression of the Jews in Nazi Germany are clear. Even before the Nazis ascended to power, they promised the jobs occupied by the Jews to their followers. The subsequent expropriation of Jewish wealth is a confirmation of that motive. The dominant majority stands to gain in another fashion, namely through the mechanisms of scapegoating. A scapegoat is a convenient outsider upon whom all calamities and hardships can be blamed. The mechanism finds its perhaps clearest expression in the

case of anti-Semitism. Wage-cuts in Nazi Germany were almost inevitably preceded by heated anti-Jewish campaigns. In the Southern United States, an intimate relationship was found between the success of the cotton crop and the number of acts of hostility against Negroes. The greater the frustration, the greater the need to find a scapegoat. The power to exercise discrimination also confers a gain of status or feelings of importance upon the members of the dominant group. The poor Whites of the South find their condition more bearable in the knowledge that the Negroes are worse off than they are, that even the most successful Negro occupies a position in a sense still lower than their own. Thus we can see that the advantages conferred upon the majority by racial prejudice are real, but are they not also base, irrational and even childish?

Now, what is the nature of racial prejudice? For only through an understanding of the psychological mechanisms underlying prejudice can we hope to find a point from which to attack its expression and its effects.

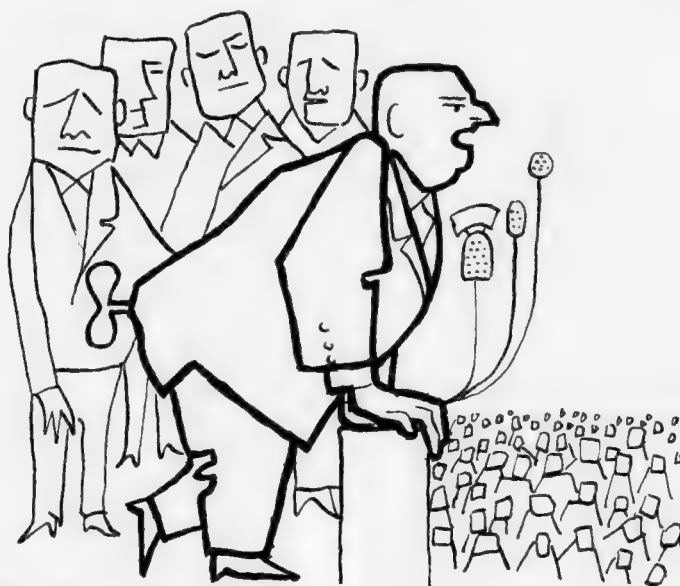
The widespread misconception that racial prejudice is innate, a sort of natural dislike of the unlike, has been disproven by its total absence in young children. In the Southern States, where the colour line is rigidly drawn, we find the most intimate association between children from both groups. This association continues until it is prevented by the parents and teachers of the White children! Social psychologists have now advanced the much more convincing explanation that racial prejudice, like all other attitudes, is learned. Prejudices, although learned on basis of personal experiences, are conditioned by the attitudes current in the community or culture. Thus, the child will almost inevitably absorb the attitudes of his parents and playmates and, in time, conform to their prejudices. It is thought, therefore, that prejudices against Negroes, for example, are now chiefly formed, not by contact with Negroes, but by contact with the prevalent attitudes toward Negroes. These "prevalent attitudes", as we have seen, are early and persistently instilled by the home and the school.

As discouraging as these findings seem, we can find hope in the fact that prejudices are learned and not innate. Because if they are acquired from the parents and teacher, and if these adults can be persuaded to cease instilling their prejudices into the child, those poisonous attitudes could be purged from the social scene within one or two generations. How, then, can we combat racial prejudice?

The reduction of racial prejudice can, and has been, attacked in a variety of ways. One of the possible approaches that come to mind is legislation against prejudice and discrimination through fair labour laws, anti-segregation statutes etc. To say the least, this approach has not always had the desired results. Nevertheless, the social psychologist is convinced that such legislation will eventually change the attitudes of the majority by eliminating the legal supports of discrimination and by providing a model that people will in time approximate. In addition, the dissemination of information on ethnic groups concerning their accomplishments and potentialities is an effective weapon for the destruction of stereotypes or pre-conceived ideas. The schoolroom is a fertile ground for this technique. But the mass media can also do their share, particularly through emotionally toned presentations. The film "Gentlemen's Agreement" is a notable example of what this kind of propaganda can accomplish. Personal contact with different groups is perhaps one of the most promising means to destroy the kind of misconceptions which are at the basis of all prejudices. Obviously, it must be of the sort not congruent with existing stereotypes. One can hardly expect changes

of attitudes from the contact the White plantation owner maintains with his Negro field hands or from the relationship obtaining between an American employer and his Mexican labourers. Contact will only be successful if it is between persons of equal status who have similar problems and goals. Members of different races working side by side in a trade union, fighting together in the army, or studying along side one another for a degree, are certain to gain a true understanding of other groups.

But without waiting for governments to pass legislation, or for the organs of mass communication and the school systems to disperse suitable information, every individual can do his share at personal level. First, we should ask ourselves how far we project our own shortcomings to other groups, how far we generalize from particular experiences to whole classes of people. After thus having gained insight, we should then stand up to our convictions and express them whenever and wherever we meet the prejudiced man. And the prejudiced personality is easily recognized. The psychologist has provided us within his composite portrait derived from years of intensive research: he is the supreme conformist and sees the world as menacing and unfriendly; he is herd-minded following the leader as long as the latter is strong; he exalts in the merits of his own group, is hostile to most outgroups and a "phony conservative" waving the flag but showing many undemocratic tendencies, in short, he is Babbalanza as he lives in the pages of Sinclair Lewis' unforgettable book.





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Ross Chamberlain, (Left) Project Engineer with Dominion Bridge started with the Company on Summer jobs, where he had experience in the shops, office and on erection work, while studying for his B.Eng. degree at McGill University. He later did post graduate work at the University of Birmingham, (England) and has been with the Company since his return in 1953.

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Some Sociological Problems in Quebec

By

HAROLD H. POTTER,

Associate Professor of Sociology

A student's prospects in the sociology today are very good. He should note that many who have entered graduate study have done so with no clear notion of where their studies may lead them. He should decide to make himself a different case, to enter graduate studies with a rather clear goal; not inflexible, but clear. Then three aspects of life in Quebec province will invite his close attention, and any one of them could provide materials of great value to sociological science.

Of first importance is the rapid development of heavy industry and commerce in the province. French people swarm to the cities and towns. They adopt a new way of life, a new language, new forms of recreation. They spend less time at work, and find more freedom from chores and family bonds than they found on the family farm. They gain a new conception of themselves and of their possibilities in life. But besides the institutions that provide their daily bread, another great institution affects every waking moment of their lives, perhaps even their dreams. It is the Roman Catholic Church.

What is the situation, exactly, when forces of modern industry collide with this omnipresent and all-powerful institution? Does the Church change in any way to meet changes in its people? Do increasing opportunities in commerce and industry affect the numbers and the quality of men and women who commit themselves to the religious life? Does the professionalization of social work seriously affect those religious orders which traditionally have cared for the sick, the orphaned, the aged? Are voluntary associations initiated by Church authorities durable or short-lived?

There are communities where great tracts of land yield no tax revenues because they are owned by religious orders. What problems are created by this fact, under what conditions? What attitudes are generated by them among the clergy and among lay people? What attempts, if any, are made to deal constructively with such difficulties?

A second aspect of life in Quebec is the fate of the Canadian Indian. What is it like to be born and bred on a reservation, surrounded by a commercial-industrial civilization? What are the typical aspirations of boys and girls on reservations? How could Indians of both sexes be integrated into Canadian life in ways more satisfactory to them and to

others? Is there a reasonable relationship between their formal education and the lives they lead when that education has ended?

A really sharp student however, would make a name for himself by studying the social classes which provide French Canadians with social and intellectual leadership. To my knowledge, virtually nothing has been recorded about them. Is their thinking typically oriented to Paris, Mexico, or New York? What are their patterns of thought? How do they react to the industrialization of the province? Is their "race consciousness" genuine, or does it mask something else? For instance, does it disguise anachronistic ideas?

A fourth aspect of Quebec life offers rather broad opportunities for fruitful research. A student who knows only one language is almost certain to fail in the endeavours I have suggested. But even with the limitation of one language he can learn something worth while about the organization of work in various occupations other than the clergy.

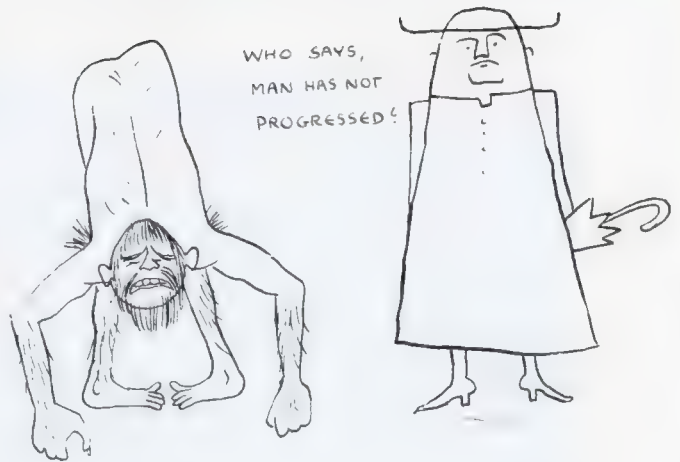
What he learns in such a case may contribute to an understanding of the motives, channels, and machinery brought into play for purposes of ethnic discrimination in gainful employment. He would learn the typical modes of entry into a given occupation; the relationship between its structural and ethnic characteristics; the social attributes of those who rise from the levels at which they entered the occupation; the processes of selection and training, both formal and informal; the nature of social and technical demands within and between occupational structures; the image of the "ideal worker" which may govern conduct in the occupation.

In France, sociologists already have studied religious behaviour in communities. In Quebec province they are now studying lay attitudes towards the Church, and problems of parish organization. Sociologists and anthropologists in this province and in British Columbia are presently gathering and publishing information about Canadian Indians. As for the sociology of work, Oswald Hall's study of the informal organization of the medical profession in an American city is well known. H. R. Northrup's **Organized Labor and the Negro (1944)** is very good but apparently not well known, and is now somewhat outdated. D. L. C. Rennie, a Sir George graduate, produced a good study for his doctoral disserta-

tion at Yale University last year, dealing with social factors related to the mobility of personnel within an industrial corporation. Articles by W. H. Whyte, Jr., in **Fortune** magazine, 1951 and 1952, described the relation between one's fortune in marriage and his career in a big corporation.

From the foregoing remarks some young man or woman of good character may gain an idea of the exciting and rewarding sociological research that could be developed in a systematic way in this province, with benefit to all. The main consideration is to be seized with this idea early in one's university career so that, if possible, it may be shaped into a life's work.

There are other subjects, some of which would require less than a lifetime of research. One that I could like to pursue myself is a comparison of career lines of actors in French as against the English legitimate theatre in Canada.



LINDA MEYERS BEING PRESENTED AWARD FOR PROFICIENCY IN OFFICE PRACTICE

The 1956-57 year at Sir George Williams College was a significant milestone of a long and hard journey for graduates, and for all Georgians an exciting year full of interesting events. This year wrote a new chapter in the history of the college. It ended the era of "corridors" and opened the age of "vistas" in the new building of our institution.

In 1956-57 we not only moved into new quarters, but also said goodbye to some wonderful people in the college administration. To many others we said hello. Dr. Henry F. Hall, former Dean and Vice-Principal of the college became its Principal, succeeding Dr. Kenneth E. Norris who retired because of ill health. "Jolly" Professor Douglas B. Clarke, of English and Fine Arts fame, was named Vice-Principal, and Mr. Robert C. Rae of Toronto was appointed Dean of the College. Humanities Professor Claude W. Thomson retired in September, and Asst. Professor Donald (Pogo) Peets took over the job of Assistant Dean.



MEMBERS OF THE '56 - '57 S.U.S.



As usual the Student Undergraduate Society staged an uproarious Freshmen Week, during which the spirit of fun reigned supreme. Eager Frosh dressed as Chinese coolies were treated to a host of welcome rallies, stags and luncheons, a variety show, a tea dance, and the inescapable fate of a Frosh trial. The Freshman Week ended with a gigantic parade seen by thousands of Montrealers, who admired the gaily decorated floats and the merrymaking antics of the Georgians.

Both the Evening and Day division executives began the year by extensive planning of operations. The Students' Undergraduates Society held its Annual Leadership Conference at the Mount Royal Hotel in September, while Gunther Brink's ESA held a weekend conference at Morin Heights in the Laurentians.

Sir George did itself proud in October, when it played host to over a hundred delegates at the twentieth annual conference of The National Federation of Canadian University Students. The NFCUS delegates took over the entire lower floor of the college, for five days of sessions dealing with problems of Canadian students. Every delegate praised Sir George for providing wonderful facilities and organization at the conference.

The year witnessed an upsurge of club and societies activities at the college. The Asian Studies

Group, the Pre-Med and Pre-Dental Society, the Pre-Accounting Club, the Jazz Society, and the Film Society Group held weekly meetings, showed films, staged concerts and invited prominent people to address their members . . . The list of distinguished individuals who visited Sir George during the year included: Mr. Robert Keyserlingk, Publisher of The Ensign; Mr. Nik Cavell, Canada's Administrator of the Colombo Plan; the Reverend Canon Bryan Green of Birmingham; Mr. Arthur Menzies, Canada's Under-Secretary of State for External Affairs, and other prominent people from all walks of life . . . The Russian Embassy's first secretary E. Novikov wanted to "honor" Sir George with a visit in December, but opposition from an under-ground fighters group on the campus known as "The Freedom Fighters", restrained the Russian from paying a visit.

In 56-57 Sir George was also proud of having number of celebrities and "politicians" of its own. Stu McEvoy continued to devote his energies for the improvement of our institution by working on The Georgian, the SUS, and wherever his help was needed . . . Morty Bistrisky and Morty (Cash) Constantine gave their most in keeping the SUS strong . . . Barry King acted as godfather for the various clubs . . . Les (Baron) Modolo ran the most successful Winter Carnival in Sir George's history . . . Dave Trevil grew a beard about and wrote Dvorak in Blues . . . bearded Dimitri L. Roussopoulos was



endlessly discussing political theory as always . . . Georgian Sports Editor, Simson Najovits staged a moustache growing contest among the Editors . . . Les Melia and Diane Matheson joined Canada's Olympic contingent to Melbourne . . .

The year was a year of "firsts" at Sir George. There was still no football team, but the Garnet Key Society made its debut at college functions, wearing their maroon and white uniforms. During February the Dramatic Society staged a play written by a Georgian; and in March Ernest Tucker formed The Players and presented "Ghosts", the first three-act ever performed at the College. The Alumni Association set up a student loan fund. Thanks to Georgian initiative all Montreal Universities joined in forming a committee to greet Hungarian Refugee students. Thirty seven girls ran for Carnival Queen . . . members of the Rocket Society built a satellite . . . Fun loving Georgians "decorated" McGill's ice castle, and also planned to kidnap their queen . . .

**Mori Ransen and Ernest Tucker
in a scene from "Ghosts"**



The Evening Students' Association under President Jack Poirier revived the evening students' interest in extra-curricular activities by sponsoring and publicizing a number of interesting events. The Orientation Night was the most successful in years. Evening students became active members in the various clubs; a number of social events were held throughout the year. Speaking of social events hundreds of students in both divisions practiced their mambos, cha-chas, rock and roll, and charlestowns at the Freshman Dance the Christmas Ball, the Carnival Ball, and the Spring Prom.

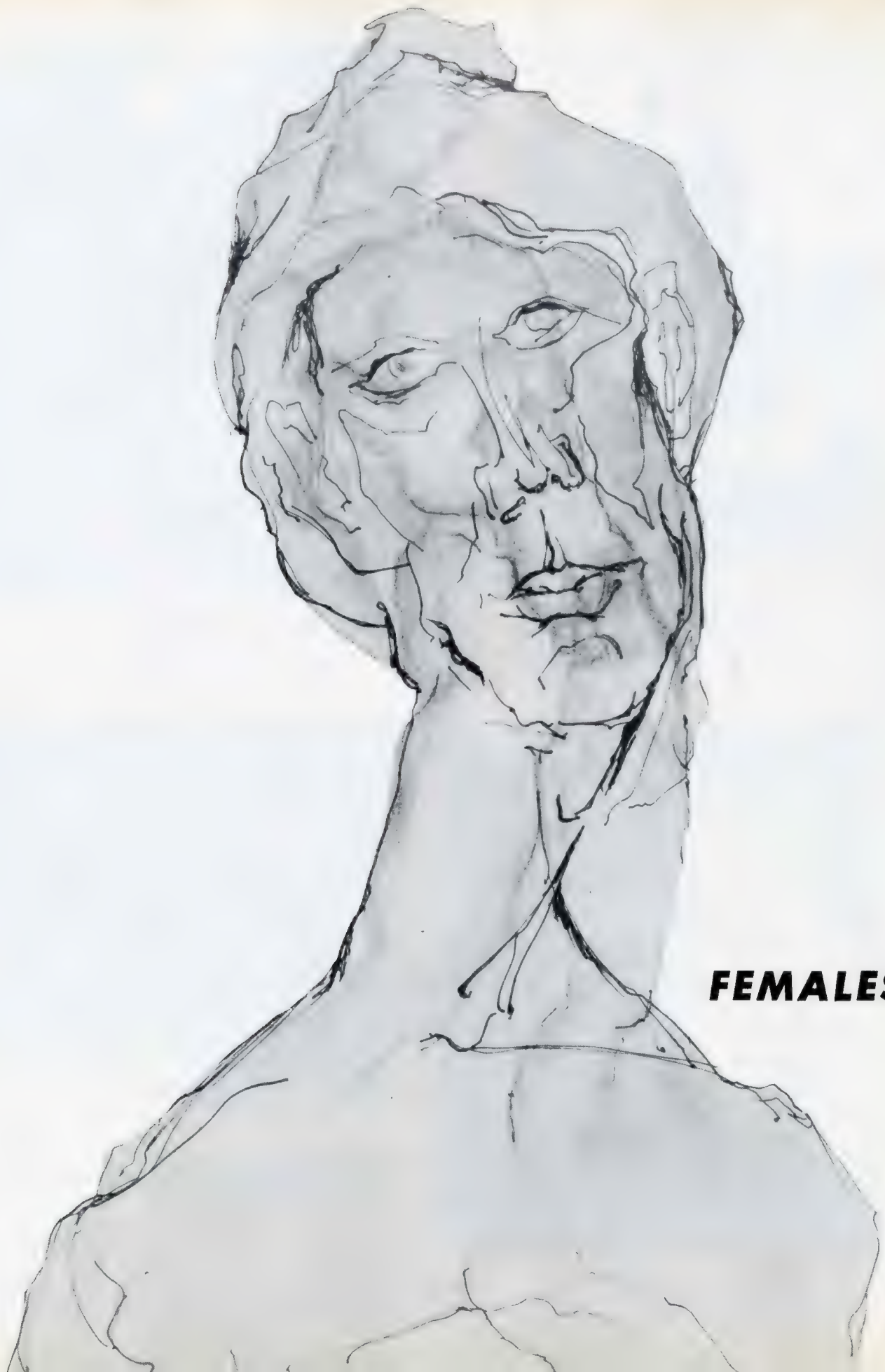
The Georgian under Ernest Tucker, Peter Dyce, Simson Najovits, and Gayla Wood continued faithfully and effectively to serve the interests and needs of all on the campus. True, it added a few extra words to the English language, displayed the usual amount of typographical errors; but its keen reporters were always on the job trying to bring to the readers the excitement and significance of the major events at the college.

In the world of sports our teams this year failed to bat a thousand. There were numerous victories by our athletes; there were also heartbreaking defeats, like the inter-collegiate basketball teams' one point loss to Carleton College, for the championship of the Ottawa St-Lawrence Conference. The bright spot on the athletic scene was provided by Ron Gilbert's Rifle Club boys, who this year won the championship beating out five other colleges.

As before, the question of deleting the words "of the YMCA" from our diplomas and transcripts was brought up. However, this time a referendum was held to get student opinion on the issue. A prevalent majority of students in both divisions voted in favor of deletion. As Vistas went to press the students demand was submitted to the Board of Governors for their consideration. Perhaps next year the "engineers" will be able to find a solution to the problem.



Discussing Prism



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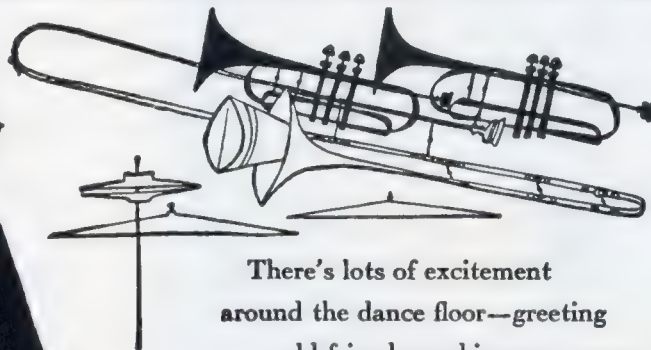
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Poor Richard's Almanack

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Rifle Team's Performance Highlights

Sports Year

By

SIMSON NAJOVITS

The rifle team's winning of the Canadian Inter-collegiate Championship highlighted an otherwise unspectacular sports year for Sir George Williams College.

Reviewing the sports activities chronologically beginning in October we find that Georgians were very proud of two favourite students in that Autumn month — Diane Matheson and Les Melia. Diane and Les, who were selected to represent Canada in the Olympic Games in Melbourne, Australia, were tendered a farewell assembly in Birk's Hall. The assembly was attended by more than 400 well wishers.

Also in October it was announced that there would be no intercollegiate football for Sir George due to lack of funds and proper facilities. An intramural touch football programme was, however, inaugurated.

Five teams entered the new league and after a lengthy season which was finally halted by snow in late November, a squad composed of members of the Georgian hockey team won the championship. The Hockeyists, as they were referred to, went undefeated in six games, while on the opposite end of the ladder the Mighty Scribes didn't win a single contest. Connie Mandala of the Hockeyists was the leading scorer in the league averaging four touchdowns per game.

In the middle of October tennis captured the sports headlines. Al Mikalachki won the intramural singles title defeating Greg Walker in a closely contested match. For the first time in the history of the intramural tennis tournament a girl entered the tourney, Shirley Glass, according to reliable reports, received more attention than did Mr. Mikalachki.

The intercollegiate tennis team composed of Al Mikalachki, Ces April, Greg Walker, Art Brown and Joe Dumouchel finished fourth out of a six team field in a tourney organized by Sir George later that month. The only bright spot of the team's showing was the fine performance of Mikalachki and April in the doubles competition.

McGill's Outing Club sponsored a Woodsmen Tournament late in October. The Maroon and Gold Squad placed well down the list in contrast to their third place finish in this tournament last year. Bob Barr captained a team made up of Les Melia, Al Crowley, Ernie Haznoff and Mike Yurchuck.

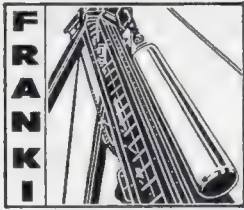
The Georgian track team which had placed second in the intercollegiate meet in the previous season was forced to withdraw from this year's meet in Kingston because of insufficient competitors.

Soccer seized the spotlight in late October and in November. Although our soccer team did not match up to its championship showing of last year it still fared quite well, winning three of four league games. Bogden Sopata was the outstanding player, while team-captain Malcolm Hughes and Morty Bistrisky also contributed greatly to the squad's success.

During the months of November and December volleyball held the intramural sports spotlight. Six teams played a total of thirty games, excluding play-off contests. The Basketballers, led by Pat Baker, Jim McBride and Mike Warren won the championship by defeating the Bluenosers.

Basketball which has long been the most popular sport at the college held sway until March. Sir George entered four teams in various leagues. None of our teams won championships, but two quintets, the juniors and the intercollegiates, came very close.

After showing fairly well in the Golden Ball Tournament the senior MBL (Montreal Basketball League) Georgians completed a dismal season by winning only two games — both against the same team. In spite of this they tied for the last place in the play-offs but were forced to withdraw because of conflicting dates with the intercollegiate team. Al Mikalachki was again the outstanding player of the team finishing second to his brother Mel in the individual scoring race. Other players of note were Phil Fleurquin, Dick Thompson and Bob McCaffery.



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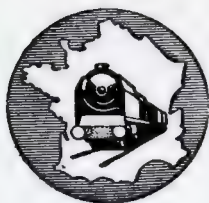
The intercollegiate Georgians completed their regular season with a 9—3 record. They met undefeated Carleton College in the first round of the playoffs and lost a thriller 66—65. Carleton went on to win the title by defeating Loyola by five points. Al Mikalachki, Pat Baker, Ricky Freitag and Harry Gordon were the major architects of the squad's success.

The continual improvement in the calibre of play in the MBL will eventually force Sir George's withdrawal from this league — it appears, then, that the team to concentrate upon in the future will be the intercollegiates. A regular and detailed practice schedule for this team can almost assure a championship.

A team that has really come a long way is the junior basketball squad. After two poor seasons they finally came to life and won the Golden Ball Tournament and then advanced to the semi-finals in the regular schedule before being eliminated in the two game total point series by a mere two points. Ralph Whims was the top man of the squad and also the leading scorer in the league averaging 25 points per game. Other leading players were Ed Chapman, Roy Smith and Ces April.



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Annis Gartshore and Marguerite Walcott were the only bright spots in an otherwise disastrous season for the girls basketball team, the Georgettes. Miss Gartshore and Miss Walcott often accounted for almost all of the team's points between them, as the Georgettes compiled a 3—8 record. It is believed that the Georgettes set some sort of an unofficial girls record when they lost 62—5 to Bishops University. The Georgettes' poor showing is doubly disappointing since the team had won the league championship for the past two seasons.

Intramural basketball was once again the favourite intramural sport at the college. At this writing the championship has not been officially decided but it appears fairly certain that the Tycoons.

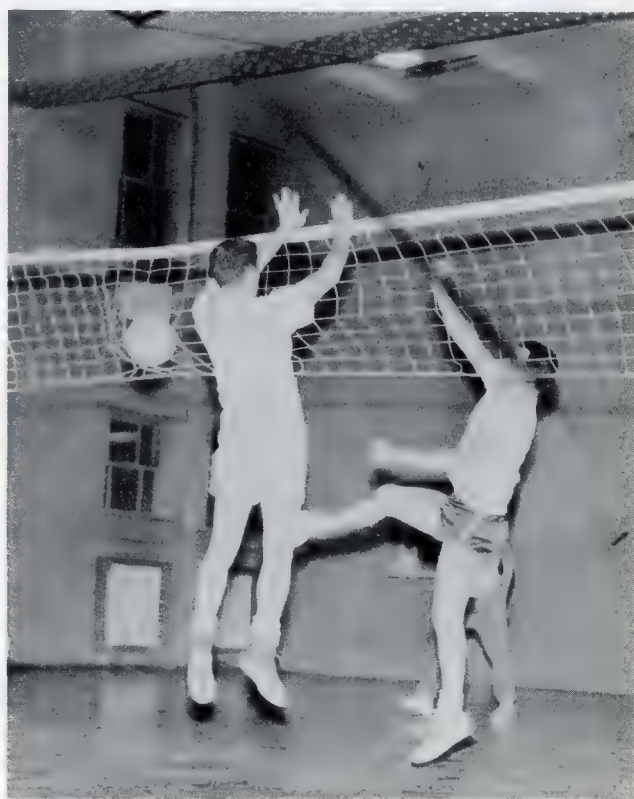


a group of tie-conscious individuals, will cop the crown.

Hockey captured the lion's share of the sports headlines in December and January, but unfortunately almost all of these headlines contained the phrase "Georgians defeated." The squad won only one league game and lost seven league and two exhibition contests. Walter Gulych led the team in scoring with seven goals, while Charlie Baillie was the outstanding rearguard.

Badminton was the major sports interest in March and for the third consecutive year Art Brown won the Men's Singles Championship. He also teamed up with Dave McClelland and won the Men's Doubles Crown. Annis Gartshore of basketball fame won the Women's Singles and combined with Shirley Glass to take the Women's Doubles. Miss Gartshore together with Dennis Runcie won the Mixed Doubles Championship.

During the year Sir George also entered teams in fencing, swimming and skiing competitions, placing third in an intercollegiate swim tournament and second in a ski meet sponsored by Carleton College.



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While everybody was engrossed with basketball and hockey, the rifle team was busy defeating university rifle teams from all across Canada. Finally in late March their perseverance paid off and they were crowned champions of Canada. Irving Huss with a 98.8 average was the backbone of the team. Other members of the team who shot well were Peter Dunlop, Ron Gibert, Les Melia and Larry Richards.

Awards Night on March 22nd climaxed the sports year. Pat Baker took top honours winning the Gill Trophy as the college's outstanding athlete. The Smith Trophy for the top hockey player went to Walter Gulych, while Mike Warren captured the Thompson Trophy as the most improved basketball player of the college. A total of 150 students received recognition for their athletic feats.

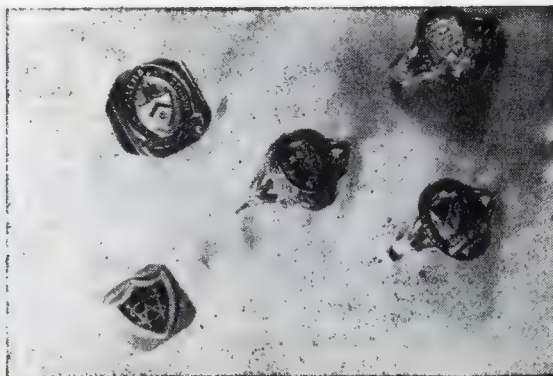




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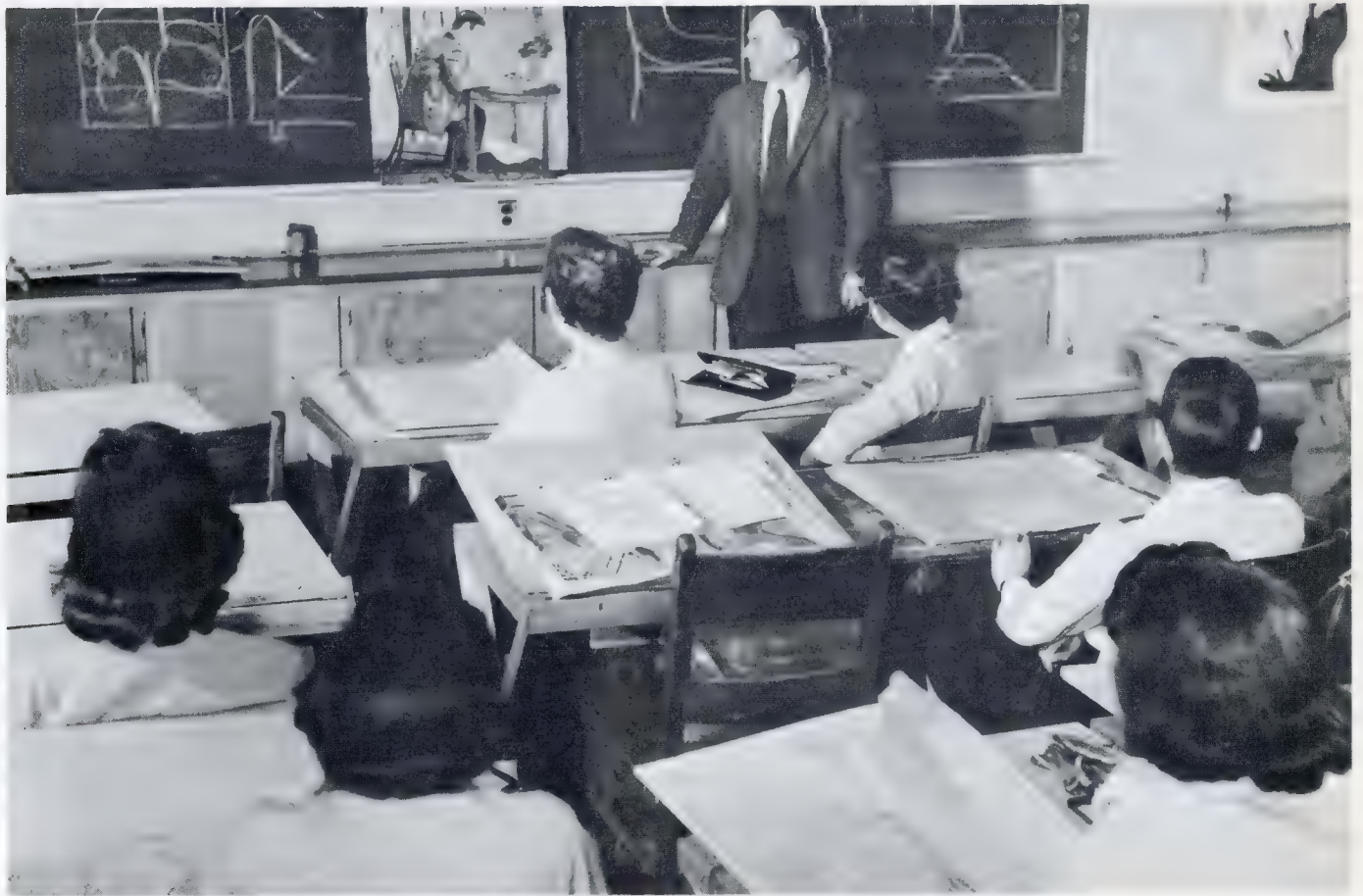
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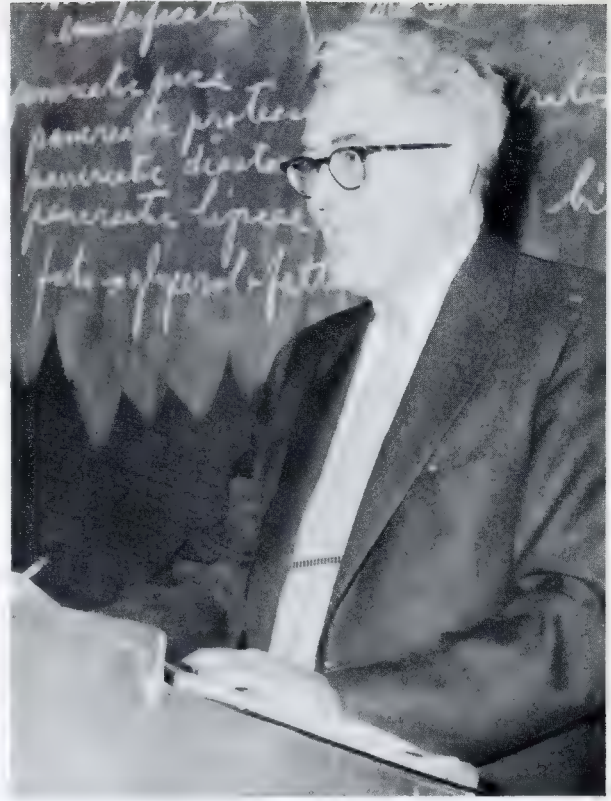
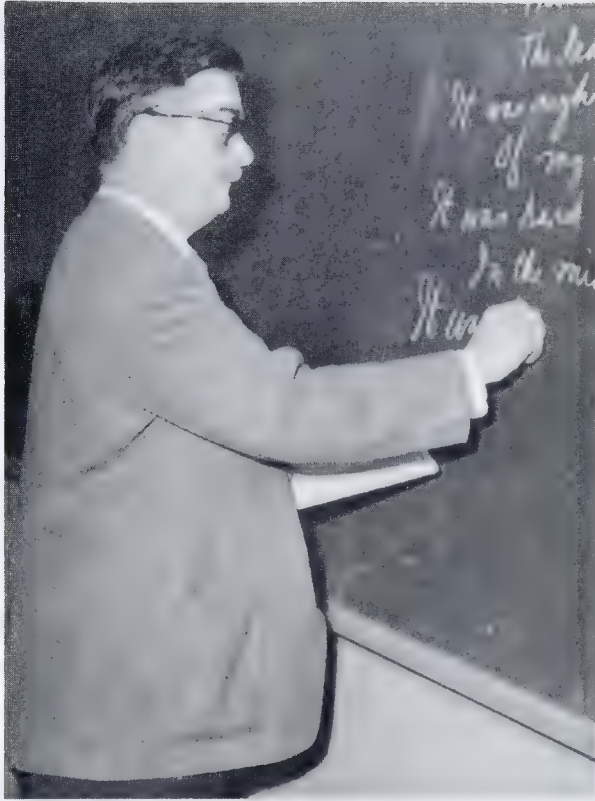
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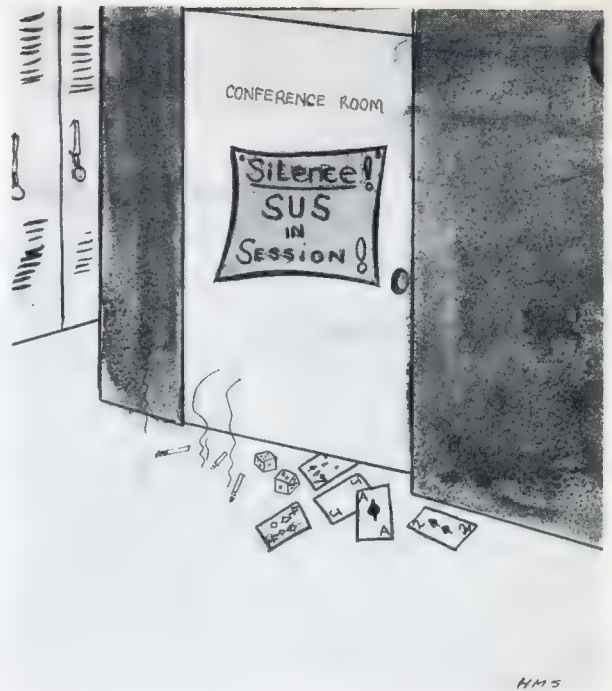
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TIME WAS WHEN





Clubs Report

By
KEN SHINDLER

One of the most active clubs this year was the Asian Studies Group under the presidency of Dimitri Roussopoulos. The group won the SUS Clubs Trophy and the Combined ESA and SUS Special Award for presenting a programme of lectures, films and discussions to promote in Asiatic culture and contributions to world history. Highlights of the year's programme included talks by Robert Keyserlingk publisher of the Ensign, Nick Cavell Colombo Plan administrator, news analyst René Lesvesque of the CBC, and Arthur Menzies, Undersecretary of State for External Affairs, Far Eastern Division. Much controversy was aroused over the proposed visit of Mr. E. Novikov of the Russian Embassy.

The International Relations Club emerged this year as an amalgamation of the International Relations Club, the Political Problems Club, and the United Nations Club, with D. Roussopoulos as president. Its purpose was to introduce discussion, debate and films to investigate matter of international interest and to widen the scope of the members in world affairs.

The Literary Society presented a programme of activities to stimulate and create interest in world literature and to foster the literary talents of student members. The group promoted the publication of Prism, the annual literary magazine and contributed to the annual literary supplement of the Georgian. Paula Frei was president.

The only political party on the campus, the Liberal Club sponsored discussion meetings and forums of interest to the young liberal or any other politically conscious student. Affiliated on a national scale with other college Liberal clubs throughout Canada, they sent their annual delegation to Ottawa, to the convention of the Canadian University Liberal Federation. Highlight of this year's programme was the visit of Mr. Claude Richardson, Q.C., M.P. Walter Bielski was this year's president.

With the purpose of presenting a liberal outlook on religion and those areas of life that are affected by ethical considerations, the Unitarian Club enjoyed an active year. Among the featured speakers presented at Channing Hall were Prof. D. B. Clarke, Mr. Sam Tota of India, and Mr. William Jenkins. Ray Rogers was president.

The Jazz Society was organized to further the knowledge and appreciation of jazz in the college and to give amateur musicians a chance to play together. It ended the year with its jam sessions exiled from college grounds. Geoffrey Mersereau was president.

The Inter-Varsity Christian Fellowship presented a programme designed to meet the current spiritual needs of Sir George students. This included daily prayer meetings and Bible study groups. Affiliated with the I.V.C.F. of Canada, the group led by Jean Fortier.

The Pre-Theology Club was organized of students intending to enter the ministry. Their programme included talks by various ministers and religious leaders. Guy Deschamps was president. It co-sponsored three lectures on the Campus given by Canon Greene of Birmingham, England.

The Canadian Aeronautical Institute (Rocket Section) created interest this year with the construction of a working prototype of the earth satellite to be launched as part of the International Geophysical Year. Under the presidency of Dave Shacter, the Rocket Club maintains the unique position of being the only club of its kind in any Canadian university. This year's programme included tours of Canadair and Air Defence Command H.Q.

The Folk Music Group was organized with the object of promoting interest in the folk songs and dances of all nations. The year's activities included presentation of records and films and the appearance of recognized artists in the folk music field. Lucie Laurin was president. One of its highlights was a concert starring folk singer Roy Guest.

The Sir George Hillel Councillorship maintained a programme of a social, cultural and religious nature in conjunction with the McGill Hillel Foundation with the purpose of identifying Jewish students with the Jewish culture and greater participation in the community through enlightened citizenship. Mel Swaig was president.

The Film Society presented a programme of outstanding films with the purpose of promoting the study of film as an art, and as a medium of informa-



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tion and education. Included among the outstanding films shown by the club this year was the "Informer", "Border Street", "Gentlemen's Agreement", "Salt of the Earth", and "Bicycle Thief". Jim Jones was this year's president.

Newman Club, the official Roman Catholic organization at Sir George has as its object, the enrichment of the religious, intellectual and social life of all Roman Catholic attending the college during the day. Highlight of the years activities was the Newman Ball held at the Sheraton Hall of the Sheraton-Mt. Royal Hotel. Mike Roach was president.

The Pre-Medical and Dental Society was organized to acquaint those students contemplating medicine, dentistry, or related fields with a requisite knowledge of their training and careers. The society held its annual blood donor clinic and collected a record amount of blood for the Red Cross. Under the presidency of Dave Moscovitch, their group undertook tours of hospitals and laboratories, and presented speakers and films on medical subjects.

The Student Christian Movement carried out its programme of promoting a sense of Christian fellowship among students and to aid them in discovering the value of Christianity. Regular study groups were held and guest speakers presented. Craig Neylan was president.

The Drama Club, organized with the purpose of giving students the opportunity of displaying their theatrical talents, furthered this programme this year with the presentation of an original play by David Trevill called "Dvorak in Blues", Acting, production, direction and staging was an all-student effort. Bernice Telik was president for a second year.

The Sir George Chapter of the Chemical Institute of Canada (C.I.C.) was organized to serve the needs and interest of students studying to qualify as professional chemists or chemical engineers. Chemistry or chemical engineering students are aided by the CIC in having the opportunity of winning annual scholarships, and by being able to purchase books at reduced rates. Israel Unger was president.

The West Indian Society was organized to acquaint Sir George students with the West Indies

and their people. Besides serving as a socio-cultural fellowship, the society aids the many students from the West Indies in establishing themselves in Canada. Earle Clements of Trinidad was president.

The Pre-Accounting Society was formed to acquaint students with accounting and its related fields, its career trends and possibilities. The year's programme included such speakers as representatives of the Machine Accounting Society and the Chartered Accountants Institute of Montreal. Maurice Gauthier was this year's president.

The Pre-Law Club presented a programme of interest to potential lawyers, including visits to courts to acquaint members with the functions and procedures of jurisprudence. Gerald Sheiner was president.

The Women's Club, composed of all distaff members of the student body, carried on a programme of service throughout the year. Some of the better-known efforts of the group are the Sadie Tawkins Dance and the Valentine Tea Dance. Marian Bedoukian was this year's president.

The Debating Society, under the presidency of Fred Bild, organized the efforts of students of an argumentative nature. Debates were held with their opposite numbers of other universities. Best publicized of their discussions was the debate held over the graduating class brief asking the deletion of "of the Y.M.C.A." name from the college diploma.

The newest college group is the Garnet Key society, the first honour society organized at Sir George. James Yelland was elected president for the initial year.

"The Players", organized by Georgian editor Ernest Tucker drew students from the Evening Shakespeare class and presented Henrik Ibsen's "Ghosts". It was the first three-act play ever presented at the college. The new facilities of Birks Hall Auditorium were used. The play received good reviews in the Montreal Press. Ralph Nuttall who played Oswald in the play was selected along with 13 others — out of some 500 aspiring actors — to appear at the '57 Canadian Stratford Festival.

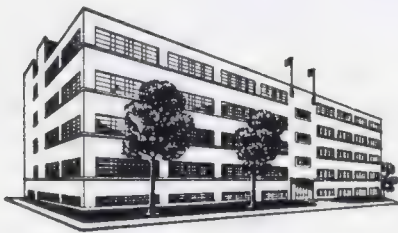


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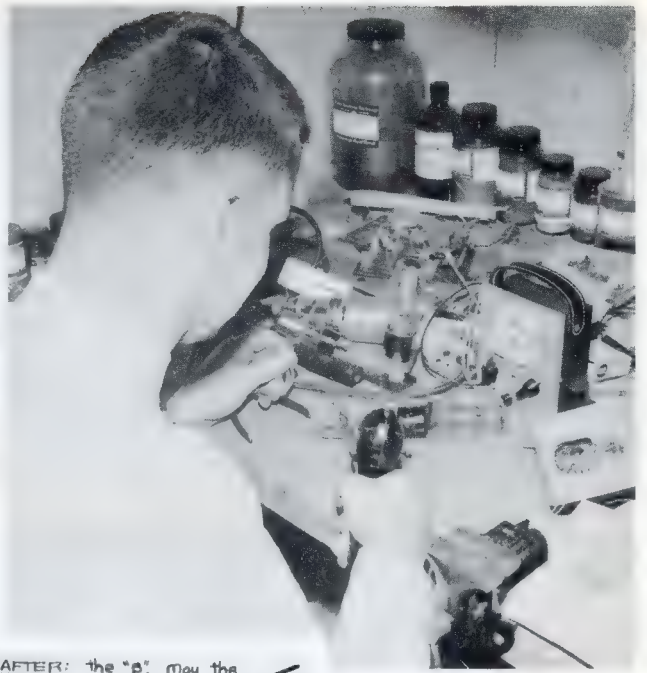


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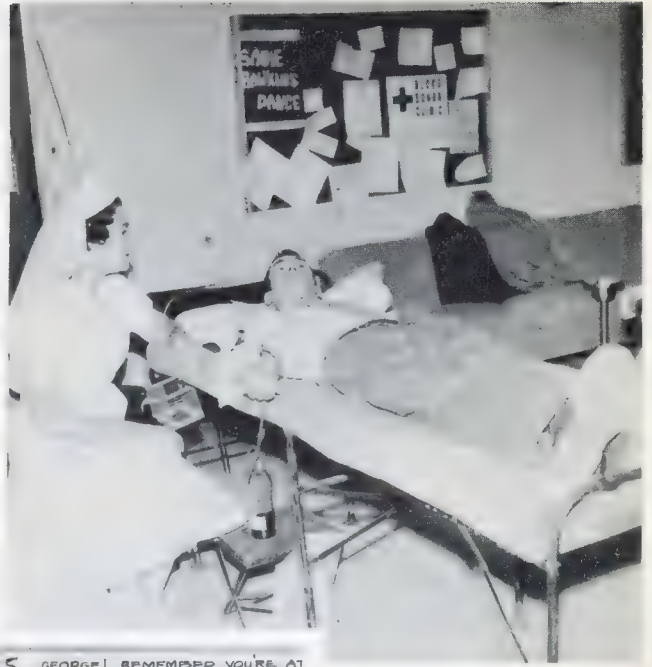


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An enquiry into Kant's conception of the origin of good and evil in human nature

By

IRENE SKARLATOVSKA

Kant's metaphysical speculations begin a new epoch of critical philosophy. Having established the platform for all possible uses of reason in the speculative realm, pure reason in its cognitive function, limited to the knowledge of the world of nature and its laws, Kant was at peace at last, for he answered the most disputed question of his time "What can we know?"

In his philosophy Kant tries to find absolute truth, absolute knowledge, knowledge that is independent of sense-experience and true even before experience: true *a priori*. He finds Newtonian mechanics to be the scientific truth about the world which is a human interpretation of one side of our experience; the belief involved in other aspects of our experience such as religion, art and the moral life are essential to Kant and are not to be discarded because they cannot be judged scientifically or as literal truth.

Kant then posed two other questions "What ought I to do?" and "What may I hope?" in the Critique of Pure Reason and attempted to provide the detailed answer for them in his two other Critiques: the Critique of Practical Reason and the Critique of Judgment. These two questions throw light on what Kant thought of the practical use of reason, as the other necessary ingredient of man's capacity to think and to make judgments.

The Critique of Practical Reason is the exposition of this essential faculty of our thinking especially as related to action. In other words, our reason is assigned to a legitimate place in everyday life. Kant speaks of practical reason as a powerful manifestation in human life, though differently expressed from the theoretical reason, yet present in all men, in his own words: "...in the commonest reason just as truly as in that which is in the highest degree speculative".

In his theory of knowledge as well as in his moral theory Kant propounds dualism, namely, he believes that man lives in the dual world — world of nature, or phenomena and the world of things-in-themselves, or noumenal, spiritual order. Therefore, empirically regarded, man and his actions are mere links in the iron web of physical necessity, whereas morally, man is a free self-determining rational

being, capable of transcending himself.

In Kant's moral philosophy the sensible data have no moral worth; what is significant is a universal rational principle of rightness of whose validity we can be always certain. To surrender our higher national character, to become a mere servant of our empirical sensuous nature, is for Kant the very essence of immorality.

"Everything in nature works according to laws. Rational beings alone have the faculty of acting according to the conception of laws, that is according to principles, i.e. have a will. Since the deduction of actions from principles requires reason, the will is nothing but practical reason." Thus Kant is able to formulate the conception of the will, which in a real sense is a pure practical reason; it is a true human self seeking realization, a personality which is in continual development, a soul which is undeniably present in us and which we "know" when we feel ourselves free.

Kant sees in desire the motive for conduct, and therefore is convinced that the rational law must be brought in, in order to control our desire rightly. Kant did not intend to make a revolution in moral philosophy as he did in the realm of speculative thinking, but after careful observation he was convinced that men throughout history were guided by some principles in their conduct toward their fellow-men and God. A new formula for these principles was necessary, thought Kant, to accord with the critical method of philosophy of his day. Men have always considered a principle of happiness in individual life and have tried to form judgments as to the moral norm by which to live, although they were not always able to make these principles clear to themselves and to distinguish between roles of reason and feeling in moral actions.

The extent to which reason is given a role and authority to determine an action makes a difference in the Kantian conception of the highest good. Kant's highest good therefore is fashioned as the right willing, it is identified with virtue and expressed through duty as a Good Will. Good Will has no qualifications, it is an absolute good and the only basis of morality. For Kant the essence of goodness



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lies in the disinterested loyalty to a moral demand. Goodness is to be found in an inner quality of will, motive and attitude and not in an outward performance, or the consequences of one's act.

The autonomy of pure reason exists under laws of freedom, independent of all empirical factors, it is a state under which pure reason can become practical, or can directly determine the will. Principle of autonomy states that a rational being imposes upon himself all the moral laws provided that the laws are universal. This principle of the autonomy of the will, or the principle of personal self-government leads Kant to a still more radical conception that of a kingdom of ends. In the kingdom of ends everything has either Value or Dignity. Morality is the only condition under which a rational being can be an end in himself, since by this alone he is capable of being a legislating member in the kingdom of ends. Thus morality, and humanity as capable of it, alone has dignity. Autonomy then is the basis of the dignity of human and of every rational nature.

We can discover the part played by reason in action only by considering the nature of action itself. Every action has its maxim or subjective principle — a rational being acts in accordance with principles, or in accordance with the conception of moral laws and so only it has a will.

But since his criticism and enquiry must begin with the actual existence of these practical laws, because of his methodology — from experience to metaphysics, he finds that it is into the conception of their existence in the intelligible world that he must look, that is into a concept of freedom as taken for their foundation. "For freedom has no other meaning and these (practical) laws are only possible in relation to freedom of the will, and freedom being supposed, these laws are necessary".

Kant examines the concept of duty in classifying the nature of good will. A completely good and perfect will, Divine Will, would never act for the sake of duty, but from a sheer love of goodness. "Under human conditions a good will is one which acts for the sake of duty and only the actions in which such a will is manifested have moral worth". Kant recognizes three main types of actions in connection with duty: those done from immediate inclination or desire, those done for the sake of duty, and those performed for self-interest but in accordance with duty. These actions can be easily confused; hence in order to be quite certain that we are judging the value of action for the sake of duty, he

asks us to remove the immediate inclination and assess the value of action. For example, although through grief or misfortune we have lost the immediate inclination to live, it still remains a duty to preserve one's life. This leads Kant to the formulation of the imperatives, categorical and practical, "The conception of an objective principle in so far as it is obligation for a will". He calls it the formula for the command of reason and expresses it in the following manner; "Act only on that maxim whereby thou canst at the same time will that it should become a universal law". This imperative is the sense of duty, the sense of ought, the dictate of conscience or the positive command of reason which is present in the morally conscious person.

The world of nature is conditioned by experience of the senses and is therefore relative, while the moral world which is a part of the world of things-in-themselves is an objective reality and therefore unconditional. The principle of universality states that all human actions should spring not from impulses but from principles which are capable of being universalized. Universality is an essential characteristic of law, and it is to Kant a form of moral law.

In an intelligent personality the moral law is supreme and distinguishes a man from an animal and from a brute, "by a concept of practical reason I mean the imagining of an object as possible and to be effected by (the use of one's) freedom". Kant explains the difference between the object . . . taken as the determining factor of our desire and the object . . . conceived as law, formed a priori, determining the principles of our actions. In the former the physical conditions must assure us of the possibility of its realization. The latter does not require the assessment of our physical powers, because self-determining reason forms principles capable of becoming laws and this serves as a guarantee that our action in attaining the object of our will has moral worth.

Kant warns us, however, that regardless of whether the object were within our power it is nevertheless necessary that we should will an action directed toward that object. "Consequently, the **moral possibility** of the action must first be established. For it is not the object, but the law of the will that is the determining principle of the action. The only objects of practical reason are therefore those of **good and evil.**" Realizing that the concept of good and evil even under the careful conditions of his

critical method can create a paradox, Kant hastens to clarify it in the following manner: "...that the concept of good and evil must not be defined prior to the moral law of which it seems to be the foundation, but only after the moral laws and by means of it". For use of reason as such may be misleading and therefore catastrophic. Thus it is the moral law that determines the concept of good and makes its attainment possible. Kant repeatedly states this idea throughout his writings, placing the importance of morality before any other achievements of man, particularly any kind of scientific research.

Let us turn now to the objects of practical reason, good and evil. "We call a man evil, not because he performs actions that are evil (contrary to law) but because these actions are of such a nature that we may infer from them the presence in him of evil maxims". Two basic maxims enter into Kant's conceptual scheme: the predisposition to good and propensity to evil. First of these maxims is stronger, Kant thinks, seeing no indication that in the long run it will not prevail. If a normally healthy person would understand the nature of the maxim, good character could be easily cultivated. On the other hand its opposite, an evil maxim, of leaning to evil, is also akin to every human being without exception. It is not tantamount to natural shortcomings, but is to be found in an unjust, dishonest deed. History has been only too truthful in revealing the barbaric and cruel state of human nature, individually and institutionally. The degradation of man came about not only due to the perversity of mind, which deliberately acts against moral law, but also due to ignorance and environment.

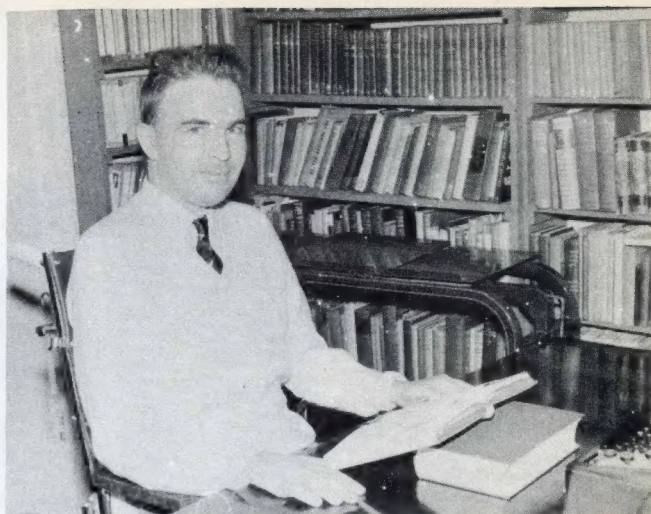
What is the cause then of the undisputed presence of evil in the world? Kant answers that the cause lies in the subjective nature of man, more precisely, the way man chooses to determine his freedom. Often free choice is denied to man, then he is a mere machine, a tool, closely akin to the brute. From the point of view of time this misfortune can be attributed to the innocence of man, but in us it is a mere wickedness, a propensity to transgression of duty and to disobedience of moral law. He refuses, however, to seek the origin of moral character in temporal existence of the human race, but in a rational character of man, as a possible subject to experience. "For man, therefore, who despite a corrupted heart, yet possesses a good will, there remains hope of return to the good from which he has strayed", says Kant echoing the Bible.

In the realm of moral experience the voice of conscience is the only thing that is fixed in a relative and changing world. If the will is governed by reason from within, which is very close to the nature of God, if it acts from the reverence for the law and for the sake of duty, it is absolute and unconditional, admitting of no exceptions. The principle of humanity as an end-in-itself, or the practical imperative, is a central principle of Kantian ethics. "So act as to treat humanity, whether in thine own person or in that of any other, in every case as an end withal, never as means only". This principle can be analysed so as to distinguish between perfect and imperfect duties. It is the basis of perfect duties, and it forbids such wrongs as murder, violence, fraud, suicide and lying. This is like a philosophy of legal obligation. Our duty to ourselves is to seek our natural and moral perfection as an end, and not our happiness for it is our natural necessity. Our duty to others is to seek as an end their happiness and not their perfection, for it is a matter of each individual's conceptual thinking. However, we may regard it our duty to seek our own happiness as a means to our moral welfare; and it may become our duty to seek the moral welfare of others in a negative sense.

All human natural inclinations and wants, the complete satisfaction of which Kant calls happiness, are always at war with reason, demanding their "reasonable" claims to be respected. But reason, being practical, has a sort of neglect for their claims; from this there arises a natural dialectic. By introducing this dialectic Kant suggests that men are forced to go beyond the narrow circle of ideas within which their reasoning ordinarily moves, and to take a step into the field of moral philosophy because of practical reasons. Kant postulates three necessary concepts of Freedom, Immortality and God implied by the moral law and the moral nature of man. Freedom is implied by the sense of duty "I ought therefore I can" Freedom is the self-determination of reason and consciousness as to the ideal of moral perfection, rather than the direction of life by external forces or impulse. Soul requires immortality, for it must go on improving itself, performing its duty, until it reaches *Summum Bonum*. Happiness is the direct consequence of virtuous life as implied by *Summum Bonum*. Though happiness is termed throughout Kantian moral writings as our natural necessity, it transcends this meaning in the intelligible world, and is thought of as an aspect of

it, yet explicable in the sensible world as well as in the intelligible.

Natural causes are indifferent to the voice of conscience, therefore practical reason needs a cause adequate to the complexity of this effect, it needs a moral cause, a higher legislation, a moral ruler of man and universe, it needs God. God is as essential to the individual development of personality, as to the development of the whole human race. God is essential to unite happiness with virtue. These postulates are the implications of morality. They are required for our moral consciousness demands them to be; they are things of our faith. Without them our moral ideals and aspirations are futile, with them our life has a meaning and a possibility of realizing our end. Immanuel Kant is known as the philosopher who limited reason to leave room for faith.



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